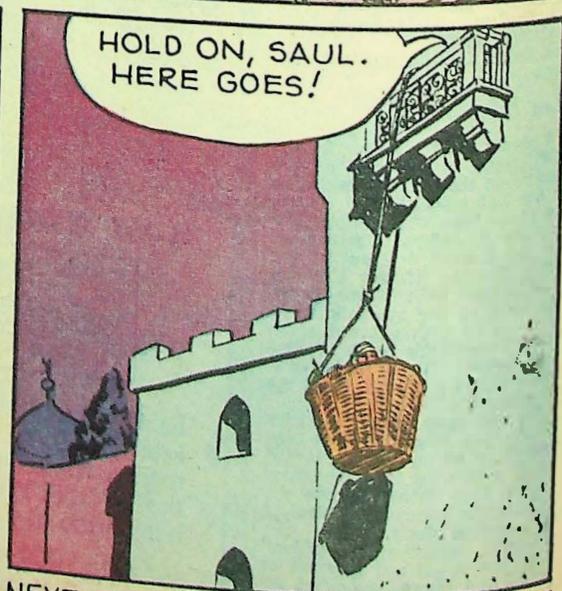
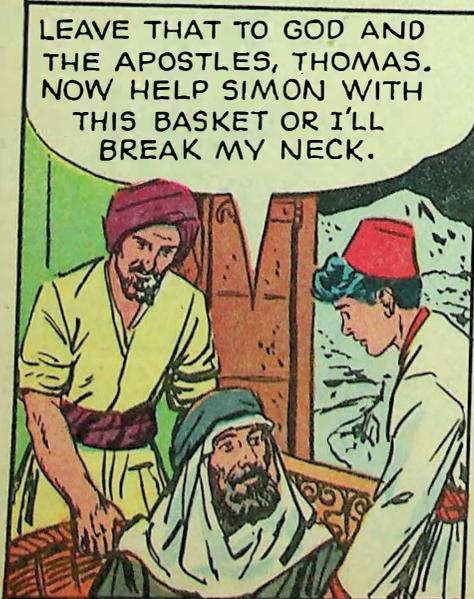
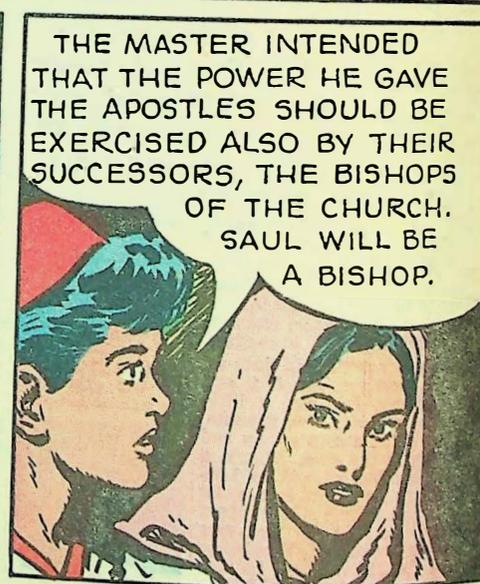
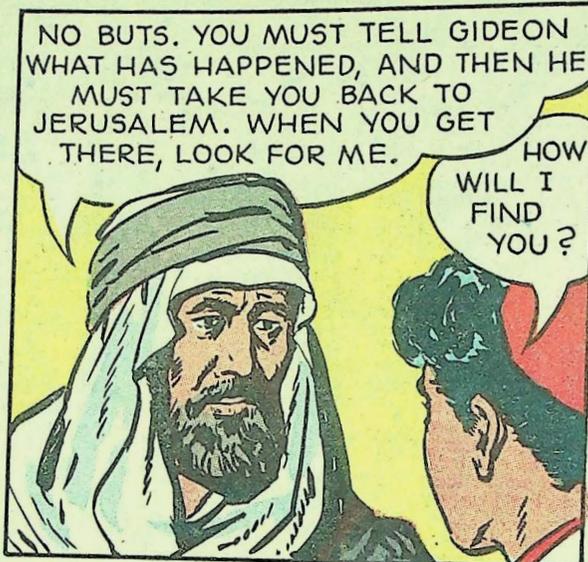
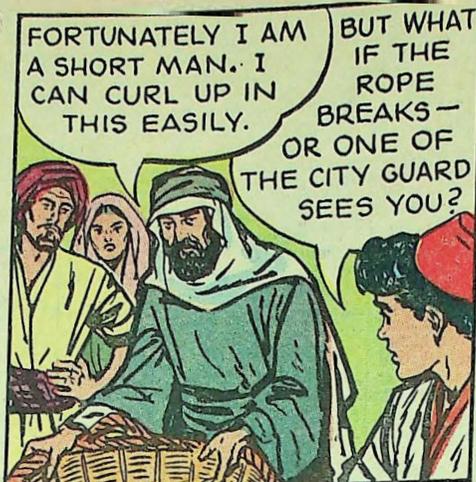


# BROTHER MICHAEL'S Magic

by Father Demetrius Manousos, O.F.M., Cap. Artist: Addison Burbank



NEXT WEEK: SAUL RUNS INTO TROUBLE

WHEN FINDS IS A GA HE SE TO HER IS KING GALILEE MOCKS AND TH HIM BA CONDE PILATE OFFER JEW A

PILATE HANDS OVER T AND H CRUCIF CALVA BETWEEN THIEV

Re

# The Life of Christ

Adapted from a story by the Rev. Robert E. Southard  
Pictures by Addison Burbank

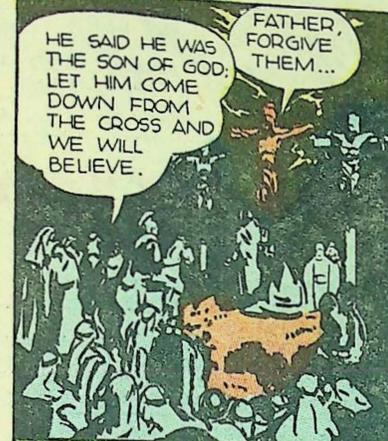
WHEN PILATE FINDS THAT JESUS IS A GALILEAN, HE SENDS HIM TO HEROD, WHO IS KING OF GALILEE. HEROD MOCKS CHRIST AND THEN SENDS HIM BACK, UNCONDEMNED. PILATE THEN OFFERS THE JEWS A CHOICE.



TO AROUSE THEIR PITY, HE ORDERS JESUS SCOURGED. AFTER THAT, THE ROMAN SOLDIERS CROWN HIM WITH THORNS.



PILATE THEN HANDS JESUS OVER TO THEM. AND HE IS CRUCIFIED ON CALVARY BETWEEN TWO THIEVES.



THE PHARISEES JEER HIM.



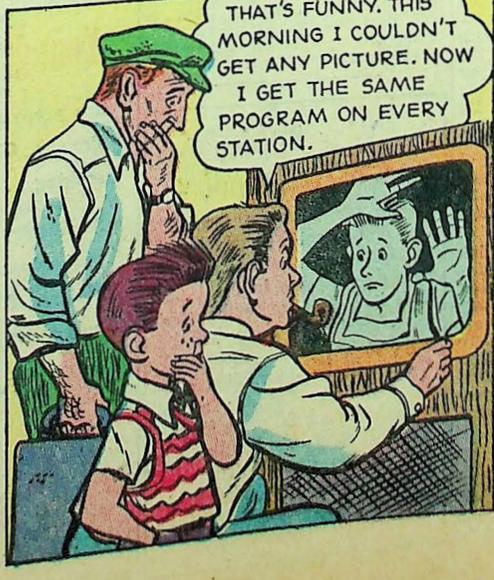
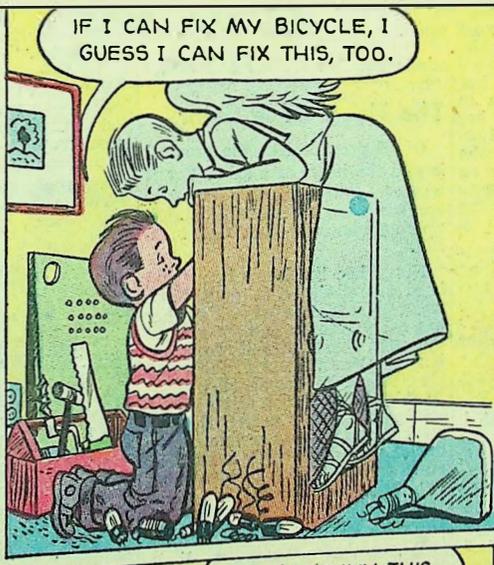
ONE OF THE THIEVES TELLS JESUS HE BELIEVES IN HIM.



WHEN JESUS CRIES THAT HE IS THIRSTY, THEY OFFER HIM VINEGAR IN A SPONGE.

## Red Dooley's **GUARDIAN ANGEL**

ARTIST:  
RICK HACKNEY



## Young Readers and Writers



ALMA SAVAGE, Children's Page Editor

### Letter from Alma

WHETHER the season is winter or summer Penelope and Cecil do a great deal of swimming and some of their happiest hours are spent diving. In case you might picture them living on a seashore where the weather is always warm, I had better explain who they are, where they live, and especially why they are so interested in diving. Now Penelope and Cecil came from Australia only a few years ago. Naturally, leaving their families and the neighborhood where they had grown up, was quite a rugged experience for them, and they were so homesick for a time that they couldn't eat anything. But finally they got used to their home and people who know them now say they seem very happy indeed.

They live only a few miles from New York City; actually, if you wanted to visit them you would have to ask someone how to get to the Bronx Zoo, for that is their address.

Can you guess who they are? You have a number of clues—where they live now, where they used to live, and something of their habits. Of course, you might think of koala bears or Australian opossums.

Penelope and Cecil are Platypuses, and I believe that they are the only ones in the United States. They are charming little things, but every time you look at them you see something else that surprises you. They have brown fur that looks black in the water. They have tails like beavers which they use to pat down the earth on the door to their burrow. They have a rubbery bill that is shaped like a duck's bill. They have webbed feet, and as you know, furry animals very seldom have webbed feet. They love to eat worms and when they are living away from civilization they have to dive for them to the bottom of lakes or rivers.



I dare say they seem strange only to us who do not have tails like beavers and webbed feet. I am sure Penelope and Cecil must consider their own features quite ordinary and not strange at all.

If you visit the Bronx Zoo these days you will probably see only Cecil who spends his day swimming and sunning himself and looking a bit lonely. Only occasionally does Penelope join him. She has been spending a great deal of time away from their swimming pool. No one knows just why. They do suspect, though, that Penelope has rather definite plans. She seems to have dug a nesting-burrow back into the earth as generations of mother-platypuses before her have done, and is preparing a nest of leaves for her babies to rest on when they are born. Meanwhile Papa Cecil sometimes looks about fiercely in case an enemy snake or lizard might come to harm his family. However, a great deal of the time he just curls up in the sun and looks more like a sleepy ball than anything else.

### God's Wonders

ERLINDA RODRIGUEZ,  
Greeley, Colo.  
(written in the ninth grade)

The stars they twinkle way up high,  
Like candles in a dark blue sky.  
The moon shines so big and round,  
The earth is quiet, nary a sound.

But the dawn will soon begin to break,  
And glimmer on the great round lake  
The grass is thick with dewy mist  
The air is very fresh and crisp.

All trace of night has gone away,  
And 'tis the beginning of today.  
Have you ever noticed all of this  
That God has given for our bliss?



You—I seek  
You—I mean  
You—Yes You—I love you

## About Sacrifices

MANY spiritual authors have devoted a life time of writing to the subject of penance and sacrifice, and I know it is good for us to read these books. But after reading them, it is a very difficult thing to put these truths into practice in our lives.

I have just learned of a class of boys who have done this difficult thing. They were especially eager to help a mission they knew of in the Pacific. And THEY UNDERSTOOD THAT THEIR DONATIONS WERE WORTH WHILE IN PROPORTION TO THEIR SPIRIT OF SACRIFICE. They

knew that their self denials were of real importance—they wanted to give of themselves. So each boy handed in a little slip of paper on which was written his own sacrifice that week. The Sister put all the notes on one page—it was a real inspiration to me. Following are the sacrifices of the boys:  
\$ .40 Sodas after school since Monday.  
4.50 Cigarettes, candy, movies,

ball game. Didn't look at TV on Wednesday. Did my homework.

- 2.50 Was saving for a couple of model ships (my hobby); Instead gave money to fund. Movies, candy, ball game.
- 3.00 Sacrifices the tips from my job. Smokes, movies, candy.
- .80 Ice cream money. Also, I wanted to go to the movies and didn't—put money in the fund.
- .04 Four pretzels. I know it isn't much.
- .05 My sacrifice isn't big.
- .25 Pack of cigarettes.
- .20 I bought 5 cents worth of cigarettes instead of a pack.
- .75 3 packs of cigarettes.
- 1.00 For one week I've given up ice cream, cake, movies. Also 34 Masses and 30 Holy Communions for your intention.

## A Birthday Present

ON Lucinda's eighth birthday Din Din came to live with the family. CANARY YELLOW is the story of Din Din's adventures right through the year when the family live in Ohio, and later, it is the story of their move to New York and the terrifying things that occasionally happen to the little bird.

For instance the time when Lucinda and her mother and father and Din Din went to visit her grandmother who lived alone in the country except for Smoky, her big grey cat. Their visit started being a very happy one. Din Din who had spent the night in his cage on the porch, woke up and began to sing brightly. Lucinda was in the kitchen helping Grandmother prepare the breakfast.

"All at once Lucinda heard an awful noise and clatter. She and Grandmother rushed out. On the porch lay the bottom of Din Din's cage. Water, seeds and cage cups were scattered about. The empty wire top still hung from the ceiling. Din Din was nowhere in sight.

"Look' Grandmother pointed. 'That big chair was left too close to Din Din's cage. That was all the help Smoky needed. One jump to the back of the chair and another to the cage! Get Uncle Bob, Lucinda, I'll look for Din Din.'

"Uncle Bob leaped out of bed, stepped into his slippers, grabbed his robe and pulled it over his pajamas and rushed downstairs. With Lucinda he started around the house one way while Grandmother went the other. There behind the rain barrel they found Smoky. He was covering there looking very ashamed. In this awful situation, it was Uncle Bob who thought of the one cheerful thing to say. "Smoky doesn't look guilty, and too, we haven't seen any feathers about."

What do you think? Do you think Smoky really swallowed Din Din? If not, where is the little bird? CANARY YELLOW is a lovely book for young children. The author is Helen Lorraine Hultz. There are twenty full and half page illustrations, and many spot decorations. It is published by Abingdon-Cokesbury Press, Nashville, Tenn. (\$2.00).

It takes plenty of fatherly love to put your arms around your son when you feel more like laying your hands on him.—O. A. Battista.

### The Heart Of A Saint

Of all great hearts, the greatest is still the heart of a saint. For it wants to contain not only its neighbor, strangers, all suffering, sinful, warring humanity—but God Himself.

Never has the love of mankind been so talked of as during the last couple of centuries. Yet ever has every man so fiercely coveted the good things of this world; as if there were no end of them and they might be possessed without limit by all; as if each man's boundless coveting had a free field to work in and was not certain sooner or later to clash with a hundred rival covetings, each in turn wanting its share—its share being everything whatsoever that the world—which gives so little—CAN give.

Where desire knows no limit, you have cruelty, envy, hatred, revolt, war; and love—even of mankind—only begins at the point where desire leaves off.

### War Babies Go To School

THIS month, more than 3½ million children will enroll in Catholic elementary and secondary schools in the U. S. This is 150,000 more than last year. Next year there will be another 250,000. By 1960, there will be 4½ million children in the Catholic school system. It took 20 years for the Catholic schools to handle their last million growth. The next million must be provided for in seven years.—The Publisher's Service

## Chats Out Of Church

### The Right Way To Be Good

FATHER RAY GRIBBIN

#### Hello Girls And Boys!

LET'S do some more pretending today. Let's pretend that it is night-time, and that you are walking down a street at the edge of your city. It is a pretty street in the daytime, but now it is dark because of all the trees. There are trees along the sidewalk and trees in almost every yard. Some of the trees are pear trees. And many of the pears are ripe.

In fact, that is just what some boys are talking about. As you pass by them you hear one of them say, "Let's go in Mrs. Smith's yard and get some pears." One says, "Okay." Another one says, "No, we can't do that. It's wrong." The last one says, "I'm not going to do it because we might get caught." So two of the boys go into the yard to steal pears, and two stay out.

Now how many of those boys do you think have pleased God? The two who did not go in to steal? Or only one? Well, if you say only one you are right. The only boy who has pleased God is the boy who said that he would not steal because stealing is wrong. The other boy who didn't steal was not bothered about whether taking pears is right or

wrong. The only thing he cared about was whether or not he would get caught.

They don't want to be caught. They don't want to get "bawled out" or to get a whipping. They are sneaks—just plain, ordinary common sneaks. And besides that they are terribly dumb. They think that God does not have eyes. They think that He does not hear them when they use dirty language, or tell lies, or talk in church, or in the classroom. They think that God does not know anything about them. And, as a matter of fact, the truth is that God knows everything about them.

God knows that they do not love Him. He knows that they are too lazy or selfish to do good. He knows that they want to be bad. He knows that they are afraid of being punished on earth, yet forbidding all about being punished by God in hell when it comes time to die.

So make up your mind right now that you are never going to talk about "getting caught." If something is wrong, then stay away from it, not because you are afraid of "getting caught" but because it displeases God. That is the only way to be sure that you will get to heaven.

## Donald's Vacation Trip

DONALD FEICHT  
Age 11, Canton, Ohio

I WANT to tell you about my vacation which I spent with my mother and father, three younger sisters, and one brother. My two other sisters were at my aunt's.

We stayed in a cabin for one week at Lake Hope in the heart of Zaleski State Forest in Ohio. One night we went on a three mile hike on a path that winds down a small mountain and then goes part way around the lake. It was so cool walking through the pine trees, and so beautiful. We brought back several pine cones for souvenirs.

### Takes No Chances

A colonel strode into a kitchen on an unannounced inspection and every one snapped to attention at the mess sergeant's command, except a recruit cook.

"What's the idea?" demanded the sergeant. "Why didn't you stand up and salute when I gave the command?"

"It's this way, sir," explained the cook. "I have just started this recipe and it says, 'Don't stir for 15 minutes.'—T. J. McInerney.

We often get up in the morning feeling like a trust fund and go to bed at night feeling like a petitioner in bankruptcy.—Ohio State Journal.

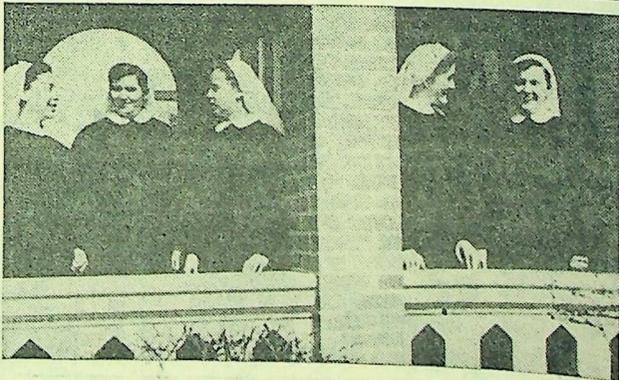
All the scenery in this State Forest is lovely. On Sunday we went to Mass in the cutest little church, St. Sylvester's where Father Riley is pastor. The town is Zaleski. On Friday night at Benediction I had to serve because none of the regular servers showed up.

I am eleven years old, but almost twelve.

#### Younger Generation

"The younger generation no longer respects its elders; it tyrannizes its teachers; fails to rise when older people enter the room, and has atrocious manners."

—Socrates.



## Young women who come to Victory Noll

are preparing to follow in the footsteps of the Great Missionary, Christ Himself, Who went about instructing . . . seeking . . . consoling . . . correcting . . .

At Victory Noll young women receive their spiritual and professional training as Our Lady of Victory Missionary Sisters. At the end of three years they pronounce their holy vows and enter the missionary field.

Perhaps Christ is calling YOU to this sublime vocation. Write today to

MOTHER GENERAL

## VICTORY NOLL

Huntington, Indiana



## Father Conroy Talking

### To Parents (Summer Series)

**D**URING the years before I was appointed to the staff of Our Sunday Visitor, I was in charge of a youth program which included the sponsoring of a kid baseball league.

Having played a considerable amount of baseball at one time and since baseball is my favorite sport, you can be sure that overseeing this portion of a youth program was a pleasure and a recreation even if it did involve a few headaches now and then.

But then the headaches were largely absorbed by a competent staff of officials and umpires who seemed to thrive on the vagaries of human nature. In fact I had a letter from one of these men the other day and he said he was getting lonesome for an argument!

Be that as it may, there were still other reasons for using baseball as a possible means to ground the kids in the rules of life. For one thing baseball is a game in which a kid must learn how to lose as well as win. In baseball you never win them all.

A batter doesn't hit a home run every time he steps up to the plate. Champs are frequently thrashed by cellar dwellers and home run kings are struck out by very ordinary pitchers.

It's no game for prima donnas and yet it is a game for the kid who never gives up. The kid who has to be a winner all the time is in for a lot of jolts. But the kid who can lose a few will go far.

Can you think of better training for the game of life?

### Little League

And now comes the Little League Baseball program. As the season draws to a close we would like to hand out a pat on the back to all those adults, including hundreds of Catholic men, who have interested themselves in the promotion of this program.

Yes, Little League is teaching the kids some of the things mentioned above. But it goes farther. To my mind, one of the most encouraging things about Little League Baseball is the way it draws father and son (or sons) together. It has established a common meeting ground for this important family relation and the homes as well as the nation are going to benefit from it as the years go on.

I have personally known many Dads, who when their sons got interested in Little League, got interested too. But not so much in baseball, as in the fact that out there on first or stepping up to the plate was "my boy."

But that's not all. I have known cases where the father, up until the time his son got into the program, was never known to take too much interest in the boy or even the rest of the family for that matter. But now it's a different story.

Dad is on hand for games—and will frequently line up the rest of the family too. In fact he's so much on hand that Little League officials have had to chase him off the field occasionally.

And he used to be the father who "let his kids run." All this is good for father and son.

I have repeatedly mentioned in this column that there is a need for real paternal interest in juvenile affairs today.

Little League is certainly doing its part in providing that opportunity. It doesn't answer all the questions but it's a step in the right direction.

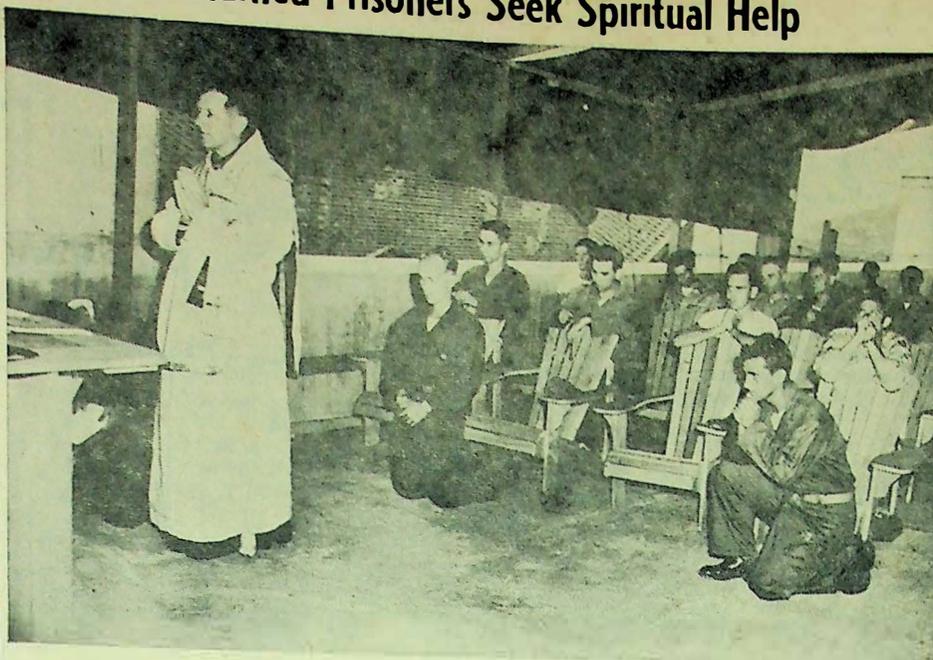
Here's a program in which Catholic men everywhere get interested. It's wide open, admits a wonderful opportunity for the promotion of Catholic ideals and social teaching. In fact the program can really use that assistance which the Catholic sense of justice and fair-play will bring to it.

Next year is another year. Get behind the program you Dads!

Editor's Note: We feel we

Continued on page 13

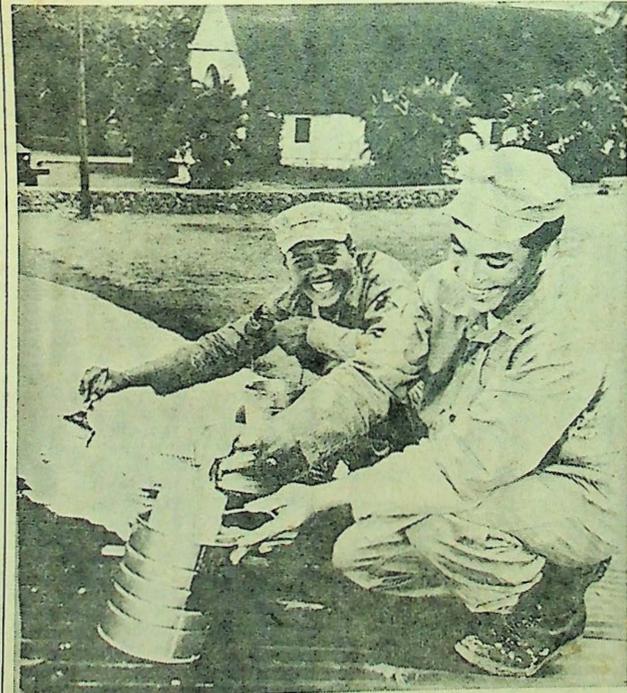
## Returned Prisoners Seek Spiritual Help



**MASS FOR RETURNED PRISONERS**—Navy Chaplain Commander Giles A. Webster of Orange, N. J., says Mass in the chapel at Inchon, Korea, for a group of repatriated POW's. Returnees are unidentified.



**CONFESSION CAME FIRST**—Cpl. William Hansen of Maspeth, Long Island, New York, right, makes his confession to Chaplain Major Felix Myslioiac of Buffalo, New York at the processing center at Inchon shortly after he was released by the Reds in Korea. He was later readied to board ship for his voyage home after liberation from a Communist prisoner of war camp.—(AP wirephoto via radio)



**MARINES TAKE OVER**—The two marines shown here were among 40 of the Weapons Company of the Third Regimental Combat Team's Second Battalion who traded machine guns for paint brushes recently when they donated their liberty time to paint St. Ann's school and church at Kaneohe, Oahu, T.H. For a while, the parish priest, Father A. E. Gouveia, was worried—the school needed paint, but there was no money. But the marines "landed" and took the situation in hand. Shown in the photo are Privates First Class Felix Mejia (left) of El Paso, Tex., and Pedro P. Gatica, of San Antonio, Tex.

or women too by sending us their names and addresses, requesting the free explanatory leaflet and bill-fold size pledge card.

The FIGHTING 69th is a movement to assist youth in preserving the ideals of the 6th and 9th Commandments through devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. It is open to all of at least high school age. For full details write to Father Conroy, FIGHTING 69th Headquarters, Our Sunday Visitor, Huntington, Indiana.

### Answers To Brother Michael's Quiz

(Questions on page 6.)

1. Saint Paul was a short man.
2. Saint Paul escaped from Damascus in a basket which the Christians let down over the wall.
3. Saint Paul was a skilled tentmaker.
4. No. Christ intended that the power to teach, sanctify and rule should be exercised also by their successors, the bishops of the Church.
5. When everything else fails, prayer will always help.

### In Other Words

He was still new in Africa, this French Redemptorist, and as with missionaries the world over found it difficult to put his thoughts into adequate words. On his first visit to the village of Tensis, the chief of the tribe bade him sit in his own chair, and explain the Faith to the tribesmen. The missionary had brought pictures which he supplemented with stumbling words. His French accent was a stumbling block to the tribesmen of Tensis. But they were patient and polite. The chieftain then rose from the ground where he had been seated, he bowed to the missionary, then turning to his men he began: "You have heard what the bearded master told you. You are not here on earth just to eat rice and drink foura to make money and have a good time. You are here to listen to God's Word and obey it, so you may go to the place of happiness that is Heaven." It sounded so simple. — Perpetual Help

### Servicemen Like The Fighting 69th

"I would like to see the FIGHTING 69th get under way here and enroll our lads and Waves. For that reason I ask you to send me 3,000 explanatory leaflets and pledge cards..."

Father R. J. Walsh, C.P., Chaplain, Naval Air Station Memphis 15, Tenn.

The above is typical of requests from Catholic Chaplains in the Armed Services. They know the needs of the men and women under their charge. They are doing their utmost to bring the influence of this movement into the ranks of the Armed Forces.

Help these Chaplains in their work with your son, husband, daughter or sweetheart in the Service. Help your Servicemen

## Please Read This Letter!

Dear Readers of OUR SUNDAY VISITOR:

We have hundreds of requests for free subscriptions to THE PRIEST from priests and missionaries all over the world. We send hundreds of free copies to them now, but we can't meet the demand. Almost every month new requests come in.



How would you like to answer some poor missionary's plea?

How would you like to be a generous benefactor to some impoverished priest-reader in Germany or Spain or India? We have letters on hand just now from these countries.

THE PRIEST is a clerical magazine of international repute and spreads the knowledge of the techniques and practices, which have helped the Church in America, all over the world. It affords monthly spiritual reading and inspiration, and brings its readers together in a warm zealous spirit of priestliness.

Use the coupon below. You may pick out your favorite missionary or some priest-relative in the old country, or let us choose one for you. A gift card, inscribed with your name, will accompany the subscription so that you may share in his prayers and sacrifices.

The Editors: Rev. G. J. Gustafson, S.S.  
Rev. Richard Ginder

To the Editors of THE PRIEST, Huntington, Indiana

Dear Fathers: I am happy and proud to become a benefactor to some Catholic priest in far-off lands. I enclose \$\_\_\_\_\_ to cover \_\_\_\_\_ clergy subscriptions of The PRIEST magazine for a priest (or priests) you select.

FOREIGN RATE: One Year, \$4.00 Two Years, \$7.00

My Name \_\_\_\_\_  
Address \_\_\_\_\_

NOTE: If you wish your gift subscription sent to a certain priest-relative or favorite missionaries abroad, send their names and address clearly typed or printed on a separate sheet along with this coupon.

CHARLIE CALLAHAN'S  
*Sportscasting*

THIRTY days hath September, April, June and November, as the saying goes. Well, one of those 30-day jobs is right around the corner. Tuesday, as any nitwit knows, will be the first of September. It's pretty near time to head back to school too, in case you come under the younger generation category. Gee, it would be nice, in a sense, to be going back to school. What would I be aiming for? A potential career as a doctor or a lawyer, or some such high-falutin' occupation. Naw, I'd be wishing in my heart that I could be the star halfback on the football team. But things wouldn't be any different. I was skinny in the old days, and except for a little roll around the middle I still am. If I were going back in a week or so, it would still be the same story. I'd be seated in the stands on Saturday afternoons watching the huskier lads perform, and maybe writing about it in the school paper.

All this is sort of a round-about way of saying it is getting close to the autumnal season, pigskin days. And nothing could bring this fact home more than the fact that on Tuesday, September the foist, as they say down on the Jersey shore, will be the opening of football practice for the 65th Notre Dame football campaign. And that to me is the only sure sign that fall is just around the bend.

Actually, about 75 or 80 hopefuls will start arriving on the beautiful Notre Dame campus on late afternoon of Monday. The dining hall will be open for them for the Monday evening meal. Tuesday, the first, will be picture day. In two sessions of shooting, the news-reel cameramen will work at one drill, and the news (still) photographers at the other.

Coach Frank Leahy will be photographed with Captain Don Penza, 200-pound senior end from Kenosha, Wis., who attended high school at St. Catherine's in nearby Racine. Penza will lead his teammates and crash through an oversized paper hoop, on which will be painted the 1953 Irish schedule, as the newsreels grind away.

Mike III, the Irish terrier mascot of the Irish, will be brought out of his abode in the northeast corner of the Notre Dame stadium for two or three pictures with Leahy and with Penza. After that, Mike will be taken back to the stadium to await his next public appearance—

Vocations — Men

**WANTED** YOUNG MEN TO SERVE GOD ON TRINITY MISSIONS IN U.S.A.  
Missionary Servants of the Most Holy Trinity  
Write Father Gilbert, M.S.S.T., Desk O, Silver Spring, Maryland

**DIVINE WORD**  
Missionary Brothers  
Census, N. Y. or Techny, Ill.  
Ply a Trade in Christ's service! As a Carpenter, Mechanic, Engineer, Painter, Plumber, Electrician, or as a General Handy-Man, you can double for St. Joseph.  
Please send me free information  
Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

**Become A Salvatorian Brother**  
Do you wish to serve the Divine Savior by dedicating your talents to Him? As a Salvatorian Brother you can do this as a Carpenter, Engineer, Gardener, Tailor, Bookkeeper or in any other occupation as an associate with priests in the apostolate of saving souls.  
We are interested in all young men who feel they have a vocation.  
Write to  
Very Reverend Father Provincial  
Society of the Divine Savior  
St. Nazianz, Wisconsin

the first home game, against Pittsburgh, on Oct. 17.

Ralph Guglielmi, Columbus, Ohio, Tom Carey, Chicago, both juniors, and the other quarterback aspirants, including Sophomore Don Schaefer, from Pittsburgh, will attempt to heave passes through elevated rubber tires. Then the rubber tires will be put away until the next opening-day appearance of the photographers, which will be the first day of spring practice, next March or April... assuming the "do-gooders" haven't abolished spring practice, or football.

Johnny Lattner, Chicago senior halfback, and the other lads with punting ambitions will try to kick in precision for the lensmen. They will continue to do this daily thereafter, forgetting about precision and pretty pictures, and concentrate on distance and accuracy.

Lattner, Neil Worden, Milwaukee senior fullback, Joe Heap, Abita Springs, La. (who went to high school at Holy Cross, in good old New Orleans) and Paul Reynolds, Springfield, Ill., both junior halfbacks, and the other potential ball-carriers will run through the rope maze, knees up high.

Penza, Paul Matz, Chicago junior, Walt Cabral, Hawaiian junior, and the other end prospects will leap high in the air grabbing passes

School Year Plan . . .

Be 'Holier-Than-I'

CECILIA WADE

Dear Jane:

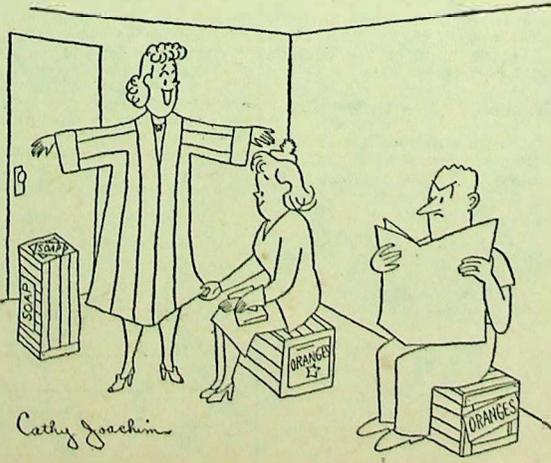
YOUR letter about the girls who called me "holier-than-thou" came today. I am glad you told them what was in my letter about "drive-in-dates" written some weeks ago. I told Daddy they thought he was holier-than-thou, too. He just laughed, because of course, he isn't at all. My friends enjoy having him "chauffeur" us to the drive-in theatre occasionally. He is so much fun, and they don't think he is a poor sport at all. Quite the contrary. He just saw dangers for young people in connection with drive-in dates. But each teen-ager has to discuss those problems with his own parents, and abide by their decision, so we can skip that subject for the rest of this letter.

About the expression "holier-than-thou," though, I do know people like that. Now my plan is to be "holier-than-I." This is how it works—when it does! I take an inventory of myself, of all my bad traits and my good ones, just as I am today. Then tomorrow I shall try to be just a little "holier-than-I" am today.

See what I mean? I don't plan too far ahead. I just try to be a little bit better tomorrow than I was today. Sometimes it works. I do improve. I fail just often enough to realize my own limitations, and place all my trust in God rather than myself. You avoid being "holier-than thou" with such a plan. Even when you fail to improve in one way, you gain in humility.

It is a good plan for the beginning of a new school year. Just before you go to bed is a fine time for the inventory of the day. Then make your resolution for the next day. You live a day at a time, and you try to make each day better than the last. Like to try it?

Till next week,  
Anne



Cathy Joachim

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"Best of all, Helen, wait till I tell you how I raised the money"

thrown by the would-be aerial artists.

Art Hunter, Akron, Ohio senior tackle (an end last year and a center as a sophomore), Joe Bush, senior tackle from Chicago (who went to high school at St. Ambrose, in Davenport, Iowa), Menil Mavraides, Lowell, Mass. senior guard, Jim Schrader, Carnegie, Pa. senior center and the other linemen will give exhibitions of blocking and tackling as the shutters click.

That will be Tuesday. Picture Day. Everybody has a lot of fun. Then work. Coach Leahy, his aides and the squad members will have three weeks and four days to get ready for the season's opener with Oklahoma, at Norman, Okla., on September 26.

Notre Dame Vs. N.C.A.A.

The Notre Dame-N.C.A.A. story of a couple of weeks ago was one much bruited about in the public prints. It is hardly possible that any reader failed to hear or read about it. The statement given out by the Rev. Edmund P. Joyce, Executive Vice-President and Chairman of the Faculty Board in Control of Athletics, was condensed in many quarters. It is repeated here in full form so that you may know the official Notre Dame position on the matter:

"We sincerely regret that the N.C.A.A. has seen fit to issue a public censure of the University of Notre Dame.

"By this statement we do not intend to condone the alleged violation of a minor rule. The facts are that the Notre Dame coaches did occasionally resort to a modified type of try-out. When it became known to the University officials last January that such try-outs had taken place, disciplinary measures were immediately invoked by the University against the coaches. Although the coaches argued that the try-outs were widespread throughout the country, they were ordered to cease the practice at once. It should be carefully noted that the University officials took such quick and decisive action many weeks before the N.C.A.A. instigated its investigation.

"Certainly any fair minded per-

son is apt to question whether, under the circumstances, such a public censure was warranted. It is particularly unfortunate in that it tends by implication to blamish the reputation of a university which has always been recognized for the high standards it has maintained in its intercollegiate athletic program. There are few universities in the entire country where such stringent rules are enforced in

order to insure the amateur status of sport and the academic welfare of the students participating in it. In view of this, it is ironic to be subjected to public opprobrium for a minor offense which was decisively handled on the University level. There are many areas of really serious abuses in the intercollegiate athletic world toward which the N.C.A.A. could have much more profitably turned its attention."

Gospel Story

For The Anxious

ALBERTA SCHUMACHER

SOMETIMES children train parents. This is not a story about independent and disobedient youth. The daughter in this case is a fine young woman. She did not begin to "train" her mother until she had gone to college. At first there was just a hint in a letter. Later the daughter found "reconversion," and she was able to help her mother to happiness.

Sara wrote home dutifully from the Catholic school for girls, for she knew her mother was of an anxious nature. Even when she wrote home quite regularly, she was not able to save her mother from some anxious moments. Occasionally the letter would be delayed a day in the mails, for there was quite a distance between the school and the girl's home.

"I get so anxious for your letters," the mother wrote. "They mean so much to me."

One day Sara herself used the word "anxious" in an essay. Her teacher questioned her use of the word. "Are you really 'anxious' to enjoy the weekend at your friend's home as you write in the essay, or do you mean you are 'eager' to enjoy the weekend?"

"Aren't they the same?" Sara asked in a puzzled voice.

"No, indeed. If you are anxious to enjoy the weekend, you experience troubled feelings and doubts about its outcome along with your anticipation and desire to have a nice weekend. On the other hand, your eagerness for a nice weekend would be colored by hope and trust and confidence."

The next time Sara's mother wrote that she was anxious for her letter to arrive, Sara wrote back suggesting her mother really meant "eager" for it to arrive. She was wrong though, for her mother wanted the letter to come, but she had troubled feelings and doubts about its coming. She lacked trust and confidence, and when it came right down to it, she attached too much importance to the coming of the letter anyway. She "hinged" her whole week's happiness on it, and to let a whole week's happiness depend entirely on anything subject to earthly changes is wrong.

An 'Anxious' Mother

Looking back, Sara remembered that her mother always had lived in a state of anxiety. She had difficulty enjoying the beauties of earth, and probably the real reason was that she considered them and her own feelings more important than they really were and are.

In the light of this mature conception, Sara began to read and study with new zeal. She began to peek into her own life and discover anxieties that should not be there. She discussed the matter with her confessor, and he in turn advised her to consider daily Communion and the living of one single day at a time. "Count each day successful that is lived for God. Forget the insults and hurts to yourself, for concentration on these brings over-anxiety. Think only of how you did or did not accept the day's trials and how well you fulfilled your intention of giving all and bearing all for the greater glory of God."

That was the beginning of a reconversion for Catholic Sara. She had been trained to some measure of anxiety. Of course, all of us are prone to some anxiety. Some live in a dream world to escape it, and this is wrong. Others build a hard shell of reserve around their precious selves. That is wrong when overdone. Others dash madly from place to place and activity to activity. This can be carried entirely too far. The less fortunate of the lot take to drink and other harmful escapes. Sara turned to God. Sara learned hope and trust and confidence in her Creator, a renewed hope, trust, and confidence that could not be dashed by the daily trivialities, or even the major crises of her life.

Through Sara, her mother also

was introduced to the splendid "inner life" which should lend a joyous glow to every Catholic life. Both learned to serve one master—God. Both refused to serve the neighbors' opinion, the visiting gourmet's fancy as to food, the fashionable friend's critical clothes sense, and the conditioned fears that would take over all our lives if we did not push them aside and fill our hearts and souls with our trust in God.

"Therefore I say to you, do not be anxious for your life, what you shall eat; nor yet for your body, what you shall put on. Is not the life a greater thing than the food, and the body than the clothing? Look at the birds of the air; they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them. Are not you of much more value than they? But which of you by being anxious about it can add to his stature a single cubit? . . ."

When Sara came home for vacation, she found her mother looking and acting younger than she could remember even. One of the real secrets of staying young is to be eager, not anxious about things. Those who seek first the kingdom of God and his justice find that the other things are given to them, as much as they are needed, just as the Gospel says. They live their day at a time, and face each new day with the eagerness that comes from trust in God, instead of the anxiety that ever accompanies trust in anything man-made.

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—MISCELLANEOUS—

Missionary Priest struggling to build school convent; 90 Catholics in 339 square miles 46,000 population territory. Please help me! Father Stephen Hocya, Pleasa Wulls, Mississippi.

# The Glory Of The Husband

REV. H. JAMES ROCCA

A HUSBAND is the man with whom a wife with the help of God dares to live for a life time. He is the individual, the one and only, who has captured her imagination and her heart, her devotion and her love. He is the partner she has chosen in the business of living life and earning heaven, of giving life and populating eternity.

A husband becomes what he is at the altar of God, not before that. There his vow gives him the role of head of his family, leader in its worship of God, protector of its integrity and virtue. On him falls the burden of its maintenance and support. In him the priesthood of the home must function out of which all action of the family receives a consecration and a worthy direction. He becomes the ambassador of Christ to his offspring, advising, instructing, informing, and promoting by his example all that the Savior gave his world.

A husband is the lover and the loved one who gives and takes and gives some more and always has enough of love retained for his loved ones to give as much and more than he has ever given. He is the master of his household, keen about its welfare, querulous about its bills, garrulous about its occupants, and vacillating about its discipline. He is the worker, muscular and healthy by the providence of God, employed and financed by business in a free democratic government, organized and supported by his fellow workers, all, that he and his family may have life, a decent standard of living and a real pursuit of happiness. He is the father, proud of his home and family, jealous of its liberty and integrity, worried over its temptations and dangers, and intent on its calling and final destiny.

The husband is the man who comes home dead tired at night to be greeted by a kiss and by a procession of all the woes and wails and grins and laughs of the day and likes it.

He is the man who may be a very important person from eight to five at work, but is just plain dad and neighbor from five to eight at home. He may be of high value in his place on the job, but he is irreplaceable at home with his wife and "kids." He may have a standing in the community, but in his home he rates next under God and is a partner with Him in the exercise of authority.

He is the man who may not be a saint 98% of the time, but who is definitely in there trying ninety-eight per cent of the time. He has his moments of anger, of stubbornness, of selfishness, of greed, of

unkindness, of ungodliness, but he also has sense enough to recognize these moments for what they are and confess and apologize to God in the confessional with full sorrow to his wife with all meekness, to his children with magnanimous

gestures and amends. He is the man marriage has made great, and home has made a hero. He is the man his wife believes in and God trusts.

With all this adulation a man cannot trifle. The honor forces him, if true to himself, to be a noble husband.

## We're Generous But Twice The Amount Given To Churches Goes For TV

AMERICANS spent almost twice as much on television in 1952 as they did in supporting their churches.

This is disclosed by the annual Department of Commerce report on consumer expenditures released in Washington.

Americans are estimated to have contributed \$1,296,000,000 to churches and religious organizations in 1952, an all-time record—almost \$25,000,000 a week.

However, during the same period they spent \$2,234,000,000 on tele-

vision sets and an additional \$476,000,000 to keep their television and radio sets in repair.

For the first time in recent history, Americans gave more to churches, by a small margin, than they spent attending movie theaters. This was accomplished by both an increase in church contributions and a reduction in movie attendance. The movies took in \$1,134,000,000 in 1952.

Other interesting comparisons show that Americans spent about \$50,000,000 more on toilet articles

## Tips For Parents

# Your Part In Child Education

M. D. AMATOR

THE blessing of offspring, however, is not completed by the mere begetting of them but something else must be added, namely the proper education of the offspring.

Thus states the Sovereign Pontiff, Pius XI, in his encyclical on Christian Marriage. "Now it is certain," continues the Holy Father, "that both by the law of nature and of God this right and duty of educating their offspring belongs in the first place to those who begin the work of nature by giving them birth, and they are indeed forbidden to leave unfinished this work as to expose it to certain ruin."

Likewise does the Code of Canon Law succinctly express the same, "The primary end of marriage is the procreation and the education of children."

It readily becomes quite clear that the children are to be provided for, both in the natural order and in the supernatural order. In the eyes of Christianity, the parent has always been educator of the

child. Much care and attention is often given to the adequate preparation of the child for his earthly career, yet there are some parents who are not equally solicitous for the eternal welfare of their child. They falsely believe that when they send the child to school, their responsibility ends.

## Parents And Teachers

True, the teacher aids in the education of the child, and in sending the child to school, the parents delegate to the school the right to teach the child. Yet, it still rests with the parents to know what kind of an education the child is receiving. If the child is in a Catholic school, the parents can be reasonably sure of his religious education, for in a Catholic school, the faith should permeate all subjects taught.

However, there are places and circumstances in which the child must be enrolled in a secular school. According to recent statistics, at least 45% of all Catholic children are in public schools. Surely the parents of these have the weighty responsibility of the religious education of their offspring.

Occasionally, one meets with the strange situation in which a child chooses to go to a secular school, though he could just as easily go to a Catholic institution. And still more deplorable, in at least a few instances known to the writer, the parents foolishly permit the child to have his own way in this vital matter. Certainly where Catholic schools holding equal status with secular schools are available, these should be the ones attended by Catholic children and youth.

Many a Catholic child or youth who cannot get to a Catholic school deplores the fact that he must attend a secular one. What must such a one think of the Catholic who does the opposite.

## Citizen Of Two Worlds

So important does the Church consider the education of the child that less than three years ago, the Bishops of this country devoted their annual statement in large measure to that very topic. "In recent decades," state the members of the hierarchy, "striking advances have been made in meeting the child's physical, emotional, and social needs, but his moral and religious needs have not been met with the same solicitude and understanding. As a result, many of our children today betray confusion and insecurity."

and cosmetics than they gave to their churches, spent twice as much for new refrigerators and household appliances, four times as much on tobacco, and seven times as much on new automobiles.

Church contributions were about equal to the combined cost of funeral services, cemetery lots, and tombstones, and exceeded slightly the amount Americans spent on rugs and floor coverings for their homes.

No comparison with expenditures for alcoholic beverages was available from this report, since food and beverage purchases were combined, but other Commerce Department figures place the level of sales by the alcoholic beverage industry at approximately \$9,000,000,000 a year, or eight times the level of church contributions.

In short, church contributions, although at a record level, still amount to about one-half of one per cent of total individual expenditures which were \$218,000,000,000 last year.

## Father Conroy

Continued from page 11

ought to mention that the Little League team sponsored by Our Sunday Visitor is now, for the

second consecutive year, playing in our area's "Little World Series."

## Correction

Sometime ago we gave out a bit of erroneous information on the Legion of Decency. It was unintentional but still erroneous. Father Thomas F. Little, Executive Secretary, calls our attention to the fact that you can subscribe to the Legion's Classification of Films mailed out twice a month for \$3.50 first class mail. For air-mail it's \$5.50 and third class, \$2.50. Special Service for Schools, \$2.00. Address National Legion of Decency, 453 Madison Ave., New York 22 N. Y.

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# The Home Must Be The Child's First Classroom

REV. LEO C. BYRNE

MOTHERS and fathers are the world's most important educators. Yet most people leave parents out of the picture and think of education only in terms of schools, kindergarten, etc.

But the education of children does not begin in school. It begins in the home. Search though you may, you will not find a teacher who has more influence on pupils than mothers and fathers have on their children.

Mothers and fathers fashion and mold the minds and hearts of their children, like artists working soft wax. In the formative years of early life, their first impressions sink the deepest and remain the longest. This is all in keeping with God's holy plan.

The purpose of Christian Marriage is not only to bring children into the world, but also to rear and educate them. Therefore, it is not only the duty of parents to educate their children, it is also their high privilege. It can be said with truth that the home is God's first classroom. The home is the child's most important school.

The education of a child will be most effective and lasting if it is received in a well-ordered and disciplined Christian family. The two qualifications "well-ordered" and "disciplined" are worthy of being emphasized. If there is too much relaxation of discipline on the part of parents, there will be failure to check the growth of evil passions in the hearts of the chil-

dren; and control, which is such an important factor in education, is lost or weakened.

A well-ordered family is careful to make good use of the authority that comes from God. Authority is not given to parents for their own advantages, but for the proper rearing of their children.

In such a home, youthful hearts and minds can develop and grow strong, even from the very first days of life. The mind of a little child is like a white sheet of paper that has nothing written on it. Then from hour to hour, and day to day, the eyes and ears and other senses act like windows through which will pass light and shadows which will mark or mar it.

Every impression will have its own influence. During this stage, and through many later years, the most important factors are the parents. A wise man once said:

"The art of forming character in the child is far more excellent than the art of the sculptor. Christian parents by wise and consistent discipline are able to mold souls—masterpieces far above the most extravagant dreams of any artist."—Paulist Information Service.

## Home and Family Page

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# Don Camillo And His Flock

## The Flying Squad

THAT year as usual, the time came around for "Party Paper Promotion Day." Peppone himself was supposed to go around hawking papers in order to give a good example, but he didn't want to be caught out on a limb and so three or four days beforehand he stopped Don Camillo, who was coming back from a parochial call he had made on his bicycle.

"One is enough, Father, but twice is too much," Peppone said solemnly.

"What do you mean?" asked Don Camillo, putting one foot on the ground.

"Sunday is Party Paper Promotion Day, and I'm not going to stand any joking. You stick to your business and I'll stick to mine. An insult to me is an insult to the Party."

Don Camillo shook his head.

"If I meet you on the street, I can at least buy a paper, can't I?"

"No, if a reactionary in uniform approaches the local leader of the People's Party to buy the People's Party paper it's an attempt to provoke violence. It's almost as bad as if I were to force a paper on you. Each one of us should stick to his own job: you dish out propaganda for the Pope and I dish it out for the Party."

"Good," said Don Camillo. "Then you admit that dishing out propaganda for the Pope is within my rights."

"Of course, as long as you don't do it in an aggressive and provocative fashion. Within your own province you can dish out propaganda for anything you please."

"That's a bargain!"

When Sunday morning came, Peppone had mapped out his strategy.

"We won't show our faces, because rather than buy a paper these people are capable of staying away from Mass. Of course, their staying away is a Party Triumph, because it rescues them for once from the domination of the clergy. But the Party paper doesn't profit. We'll spread word that we've gone to Castelletto and that way they'll be tricked into going to Mass. When they all come out at noon, we'll blockade the square and see who has the nerve to refuse the paper!"

The plan worked well. People went to Mass, and a few minutes before noon every street leading away from the square was covered. But when twelve o'clock came nobody left the church.

"He's caught on to the trick and is dragging out the Mass so as to keep them there longer," said Peppone. "But a lot of good that will do him!"

A few minutes later, they did pour out, but instead of scattering they stood compactly together.

"What are those devils up to?" mumbled Peppone. "They must be waiting for someone."

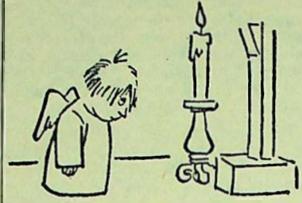
Just then there came a loud noise from the top of the church tower.

"He's set up a loud-speaker," Peppone shouted. "But if he makes a political speech there'll be hell to pay."

The noise from the loud-speaker increased, and became recognizable as the applause of a crowd. Then came a clear, powerful voice, that of the Pope speaking to two hundred and fifty thousand citizens of Rome. He spoke succinctly of the Cardinal imprisoned by the Reds of Hungary, and when the loud-speaker had spilled the last wave of shouting and cheering down from the church tower, the village square was filled with people.

They had come out of their houses, even the oldest and most infirm among them, from every direction, and Peppone's gang was disrupted and drowned in their surge. Some people were hurrying home, others talking excitedly to one another and feeling braced up by the two hundred and fifty thousand Romans gathered in St. Peter's Square. When the unexpected broadcast from Rome was over, Don Camillo turned on the gramophone, and a flood of music and singing kept the villager's spirits high.

In the end, Peppone's gang found themselves still holding their papers in the middle of a deserted square. Smilzo tried offering them to a few stragglers, but they paid no attention. Peppone was the last one to regain his self-control. He had such confusion in his head and such convulsions of rage in his stomach that he didn't know whether he was coming or going. He began to see straight only when Don



Camillo appeared at the church's open door. With lowered head, Peppone advanced toward him, and when he had come close he stood his ground and clenched his teeth. Don Camillo looked at him with a smile.

"As you see, I kept my part of our bargain," he said. "You advertised the Party and I advertised the Pope."

When you have a whole dictionary full of swear-words in your mind, it is useless to even begin to come out with them, so Peppone merely drew a sigh that had the volume of a cyclone. He stood there, with lowered head, wishing that he had horns like a bull and could disembowel Don Camillo and the whole of Christianity as well.

"Give me a copy of your paper," said a voice, and fifteen libras floated into Peppone's field of vision. Mechanically he held out the paper and took the money, but before slipping it into his pocket he remembered something, raised his head and saw Don Camillo standing there with the communist paper in his hand. Then he really lost control. He raised the pile of papers above his head and threw them down to the ground with every ounce of strength the Creator had put into his muscles. It was a lovely crash. Then he wheeled about and walked away, while Smilzo picked up the papers and started to follow. But after he had gone a few feet, he turned to throw over his shoulder:

"When Stalin speaks from St. Peter's Square, then you'll hear something!"

Don Camillo showed considerable interest.

"Does your paper say when that's going to be?" he asked.

"No, it doesn't," Smilzo grudgingly admitted.

"Well, for a Russian paper, it's singularly ill informed," Don Camillo said in a loud voice.

Peppone heard him, and wheeling about again he came back and stood in front of Don Camillo.

"Does the Vatican news sheet say when the Pope will speak in Moscow's Red Square?" he asked him.

"No," said Don Camillo.

"Then we're even," Peppone shouted.

Don Camillo threw out his arms in mock despair.

"If that's so, why do you lose your temper so easily?" he asked.

"Because it's not so. And I'd like to see you and that Pope of yours hanging up there where you put the loud-speaker."

"Peppone, you know His Holiness can't travel so far from Rome."

"Then I'll take you there," shouted Peppone. "All I want is to see you swinging from the same gallows."

"You pay me too much honor, Peppone. I'm tempted to buy another copy of your informative paper."

At that Peppone walked away. He had a family and couldn't afford to get into trouble.

\*\*\*

It was a stormy February evening and the valley was full of melancholy and mud. Don Camillo was sitting in front of the fire, looking at some old newspapers, when he got news that something serious had happened. He threw down the papers, put on his black coat and hurried into the church.

"Lord," he said, "there's more trouble with that devil's son."

"Whose son do you mean?" Christ asked.

"Peppone's. God the Father must have it in for him . . ."

"How do you know, Don Camillo? Does God let you look into His books? And how can you intimate that He loves one human being less than another? God is the same for all men."

Don Camillo went behind the altar to search for something in a cabinet.

"Lord, I don't know anything," he said. "The fact is that Peppone's little boy is badly hurt and they've called me to give him Extreme Unction. A rusty nail did it . . . apparently just a trifle . . . And now he's at death's door."

Having found what he was searching for, Don Camillo passed hastily in front of the altar, genuflected and started to hurry away. But he had only gone half the length of the church when he stopped and came back.

"Lord," he said, when he came to the altar, "I have a lot to say, but no time to say it. I'll explain to you along the way. Meanwhile I'm not taking the Holy Oil with me. I'm leaving it here on the railing."

He walked hurriedly through the rain, and only when he arrived at Peppone's door did he realize that he was holding his hat in his hand. He wiped his head with his coat and knocked. The door opened and a woman led him down the hall. She stopped in front of a door to whisper to him. The door was thrown open with a loud shout, and there was Peppone. Peppone's eyes were startled and bloodshot, and he raised his fists threateningly.

"Get out of here!" he shouted.

"Go away!"

Don Camillo did not move. Peppone's wife and his mother were hanging on to him, but Peppone seemed half mad and threw himself upon Don Camillo, grabbing hold of his chest.

"Get out! What do you want here? Did you come to liquidate me? Get out, or I'll strangle you!"

He shouted an oath strong enough to make the sky tremble, but Don Camillo did not blench. Pushing Peppone aside, he walked into the child's room.

"No!" shouted Peppone. "No Holy Oil! If you give him that it mean's he's done for."

"What Holy Oil are you talking about? I didn't bring any Holy Oil with me."

"Do you swear it?"

"I swear."

Then Peppone grew calm.

"You mean you really didn't bring the Holy Oil?"

"No, why should I?"

Peppone looked at the doctor, then at Don Camillo and then at the child.

"What is the trouble?" Don asked the doctor.

"Father," the doctor answered, "only streptomycin can save him."

Don Camillo clenched his fists.

"Only streptomycin?" he shouted.

"And what about God. Can't God do anything?"

The doctor shrugged his shoulders.

"I'm not a priest, I'm a doctor."

"I'm disgusted with you," said Don Camillo.

"Good," chimed in Peppone.

"And where is this streptomycin?" Don Camillo asked, beside himself.

"In the city," the doctor answered.

"Then we'll get it."

"It's too late, Father. It's only a matter of minutes now. And there's no way of reaching the city. The telephone and the telegraph wires are both cut off on account of the storm. There's nothing we can do."

Don Camillo picked up the little

boy and wrapped him in a blanket with a rubber sheet over it.

"Come on, you idiot," he shouted to Peppone. "Call out your squad!"

The squad was waiting in Peppone's workshop. It consisted for the moment of Smilzo and a few young loafers.

"There are half a dozen motorcycles in the village. I'll get Breschi's racer, and you round up the rest. If they won't give them to you, shoot."

Then all of them went off in different directions.

"If you don't lend me your motorcycle, this child is going to die," Don Camillo said to Breschi. "And if he dies, I'll wring your neck."

Breschi was speechless, although deep-down inside he wept at the idea of his brand-new machine being knocked about on a wet night. Ten minutes later the motorcycle squad was complete. A few of the owners had taken a beating, but Don Camillo said that didn't matter.

"With six of us starting, surely one will get to the city," said Don Camillo. He himself was astride the shiny red racer and held the child to him under his coat.

Two ahead, two behind, with Don Camillo in the middle and Peppone out ahead of them all on Brusco's big motorcycle, this was the formation of the "flying squad" as it shot along the deserted valley roads under the rain. The roads were slippery and every curve an unexpected menace. Skirting hedges and ditches, the "flying squad" went through gravel and mud to the paved highway. There the motors began to roar, and they raced in dead earnest. All of a sudden Don Camillo heard a pitiful moan from the bundle he was pressing to him. He must go even faster.

"Lord," he implored through clenched teeth, "give me more gas! And you, you filthy machine, let's see if you have any real guts in you!" The racer seemed to leap ahead, passing all the rest, including Peppone, who didn't have Don Camillo's Lord to give him more gas!

Don Camillo could not remember the details of his arrival. They told him that he charged in with a child in his arms, took the hospital doorman by the neck, thrust a door open with one shoulder and threatened to strangle a doctor. The "flying squad" went home leaving Peppone's boy in the hospital to recover. That same night Don Camillo returned to the village blowing his horns full blast and covered with glorious mud.

One out of every four children in Ontario attends a parochial school. According to law Catholics in Ontario must support their own schools, but they are exempted from paying taxes for the support of public schools.

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## Teachers For The War Babies

THIS fall, Catholic schools will employ approximately 112,000 Religious and lay teachers. By 1960, they will need 45,000 more. There simply aren't enough nuns to fill the growing needs of the parochial schools, and although those schools are employing more lay teachers than ever before, there aren't enough of these to go around either.

—The Publisher's Service

# Smear Campaign

Continued from page 1

and the School of Oriental Languages at the University of Vienna (Ph.D.); ordained as Deacon of Methodist Church in Singapore by Bishop W. B. Robinson of India. He is a Fellow of the Royal Geographical Society of England (1926) after he had done several years of research in the geography of China, Indonesia and Africa for a world atlas published in Edinburgh.

"A linguist, he has specialized in many fields, such as Hebrew and Arabic, Dutch and Malay, Sudanic, Persian, Sanskrit and many other languages. Perhaps his greatest achievement in this field was the translation of a Protestant hymnal into Malay."

## Names 108 Parsons

Dr. Matthews' article starts out: "The largest single group supporting the Communist apparatus in the United States is composed of Protestant clergymen." Then he goes on to name different subversive organizations, illustrating the membership with the names and official positions of no less than 108 parsons. The article is almost solid statistics. In some places, it gets actually tedious—like the telephone directory.

Matthews contends that during the past 17 years the Communist Party has enlisted the support of at least 7,000 Protestant clergymen—"party members, fellow-travelers, espionage agents, party-line adherents, and unwitting dupes."

However, he concludes, "It hardly needs to be said that the vast majority of American Protestant clergymen are loyal to the free institutions of this country, as well as loyal to their solemn trust as ministers of the Gospel. In a sense, this overwhelming majority is embarrassed by the participation of the minority in the activities of the most sinister conspiracy in the history of the world."

Naturally, The Daily Worker challenged the article, carrying in the same issue a list of 81 "notables" endorsing a statement of the American Committee for the Protection of the Foreign Born, labeled by the Attorney General as "subversive and Communist." Ironically, of the 81 "notables," at least 25 were clergymen.

Despite Dr. Matthews' listing of 108 names, titles, and pertinent organizations, Senator Harry Byrd declared that he (Dr. Matthews) "should give names and facts or stand convicted as a cheap demagogue, willing to blacken the character of his fellow-Americans for his own notoriety and personal gain."

"Rather cleverly," wrote one of the gossip columnists, "the White House then took steps to stimulate a telegram denouncing Matthews from three leaders of the Catholic, Protestant, and Jewish faiths, Msgr. John A. O'Brien, the Rev. John Sutherland Bonnell, and Rabbi Maurice Eisendrath. This was to give the President a reason to speak."

The three clergymen, acting for the National Conference of Christians and Jews, denounced "the sweeping attack on the loyalty of Protestant clergymen." (To give this NCCJ telegram more standing in the eyes of Protestants and uninformed Catholics, the press raised Father O'Brien to the dignity of the purple.)

Responding on cue, the President denounced "generalized and irresponsible attacks that sweepingly condemn the whole of any group of citizens." Repeat: "the whole of any group of citizens!"

The Christian Century, instead of analyzing the facts, instituted an analysis of Dr. Matthews to illustrate "what strange and terrible things the tensions of these times can do to us." "I know there must be deep flaws somewhere in the man," the editor wrote. "... Such a waste of ability and promise..." Time multiplied this thought millions of times by quoting it with approval.

## Protestants Support Him

All but washed out in the uproar was a consensus among many Protestants that Matthews was far from wrong. For instance, the Rt. Rev. James P. De Wolfe, Episcopal Bishop of Long Island, said that 97 per cent of his dioceses are loyal. (That was Dr. Matthews' overall average.) And there was corroborative evidence from the House Committee on Un-American

Activities meeting in New York. Benjamin Gitlow, a founder of the CP in this country, and Joseph Kornfeder, sent here to infiltrate the clergy and other groups, testified that "several" American clergymen were CP members.

Joseph John E. Marquese, another ex-Red, testified that the Party had a definite plan for infiltrating the clergy.

Manning Johnson, one-time member of the Communist National and New York State Committees, identified "a number of clergymen, some of them prominent, in more than one denomination and in various parts of the country" as Communists or fellow-travelers. Then, of course, there was the testimony of Herbert Philbrick in The Christian Advocate, mentioned above.

Now comes the \$64-question: Why did the secular press ignore Philbrick's article and the one in The Freeman, either of which would have been much more vulnerable, to concentrate on Dr. Matthews', which was practically impregnable?

The answer can only be that Dr. Matthews had just been engaged to serve on the Senate subcommittee investigating Communism. His article, one of the series, had been written months previously. But the head of that subcommittee is Senator Joseph McCarthy, whose name—as America's Father Hartnett put it—appears to have a hypnotic effect on newsmen.

Writing in the Boston Post, July 19, John Kelso throws an interesting sidelight on this hypnosis:

"Senator McCarthy has few friends in the Washington newspaper corps. They despise him almost to a man. They sit around thinking up ways to embarrass him, and if possible, to kill him—politically..."

"In retaliation, McCarthy has quite neatly brought out in the course of his hearings that several of these papers were duped by Communists to the extent of publishing stories and articles written by them."

"When McCarthy has made known, through sworn testimony by witnesses appearing before his committee, that even the once august New York Times has printed the works of secret Communists, he has not endeared himself either to that sheet, its reportorial employees, nor its pack followers."

"It pains me to write this, because I like newspaper people. They are my people. But the truth is that most anything, news stories or opinionated columns, written on McCarthy under a Washington dateline, is the effort of a man who dislikes him intensely..."

What I am saying is that the overwhelming majority of the correspondents dislike him a great deal, and would pass up no opportunity to jab him.

"Why do they dislike him? Well, they complain about his methods. What methods? Ask them to spell

them out and they are at a loss... "McCarthy, moreover, is tremendously sincere about cleaning up 'the mess' in Washington, which was one of the major issues of the campaign. To do it, he must embarrass the old political hangers-on."

The secret of the fuss over Matthews, then, was primarily the attempt to discredit Senator McCarthy. A secondary cause was the natural instinct of Protestantism toward self-defense. If McCarthy had not dropped Dr. Matthews from his staff, the country might have faced a wave of bigotry as great as that of 1928. Nevertheless, Dr. Matthews must stand as something of a martyr to the truth.

## Pro-Communist Priests?

By way of postscript—the daily papers on July 11 carried an AP dispatch under a Washington dateline: "J. B. Matthews, resigned head of the staff of the McCarthy investigating subcommittee, said last night names of pro-Communist Catholic priests and Jewish rabbis are in his files as well as those of Red-sympathizing Protestant clergymen."

"He waved aside a question as to how many names of Catholics and Jews he had on file."

That did it. Now Catholics were tarred with the same brush—no better than their Protestant neighbors as far as Matthews and the issue of Communism were concerned. The Baltimore Evening Sun gave it an 8-column headline on the first page.

But it smelt fishy. No priest could get very far out of line without being called in and given a thorough kneel-hauling by his Ordinary. So a friend of ours, a Baltimore seminary professor, got Matthews on the 'phone and asked him for the facts. Matthews said he never made any such statement—gave no interview at all—merely shrugged off the AP reporter. The reporter evidently formed an "interpretative voluntary," if there is such a thing.

The NCWC and Religious News Service carried Matthews' denial, but the AP stuck by its guns and refused to retract.

The Church will not canonize a living person. Reasoning in somewhat the same way, one can hardly give unqualified endorsement to any statesman. We have merely reviewed this Matthews case to substantiate the sad judgment of one of our "elder statesmen" and most revered publicists. According to Father Gillis, it proves that "The American people at large seem to have fallen for the vicious technique employed to such effect by the communists—the technique of unconsidered denunciation of men who in all good conscience, with painstaking effort, with intelligence and courage, are trying to save America from a fate that has befallen 800 million human beings."

"The quick, violent, concerted, reckless attack upon anti-communists by those who themselves profess to be anti-communists is perhaps the most disturbing phenomenon of our times."

## Even Bishops Can Be Wrong

Reprinted from the Indianapolis Star

It was no repentant witness that the House Un-American Activities Committee heard recently when Methodist Bishop G. Bromley Oxnam appeared before that group to answer charges that he had—unwittingly or otherwise—allowed Communists to use his name for furtherance of their plans for world conquest.

As the hearing began, Bishop Oxnam issued a bristling 2,000-word statement in which he demanded that the committee "publicly announce the mistakes" it had made in linking him to Communist front groups.

Through the hearing, Bishop Oxnam maintained an antagonistic attitude toward the committee to such a degree that the hearing amounted to nothing more than what news reports so aptly described as a "clash." He declined to answer questions on pertinent issues; he excused his participation in affairs of Red front groups on the grounds that they had not been so cited when he acted in their behalf; he refused to definitely answer questions concerning certain statements he had reportedly made in speeches. In portedly made in speeches. In short, Bishop Oxnam was an altogether unco-operative witness. It would have been better, we

think (and many in his church undoubtedly share the belief), if Bishop Oxnam had himself acted on the advice which he so vehemently gave the committee—that it publicly announce the mistakes it has made.

Certainly, Bishop Oxnam's experience must have afforded him the knowledge that no human is without fault and that free confession of an error is the next thing to being innocent of it.

Even in the face of Bishop Oxnam's contrariness, there is evidence that his support of and association with the evil forces of Communist front organizations was that of a dupe.

The good bishop need only to put aside false pride and freely acknowledge that he's been a foolish victim of malevolent Red front groups—caught unwittingly in a trap baited with plans for peace and social reform.

He should, indeed, publicly announce his mistakes. He will find confession good for the soul. Certainly as a contrite and co-operative witness, he can do a great service for his church and the clergy in general by free outline of the way in which the Communists use their propaganda to make a trap for fools.

August 30, 1953

OUR SUNDAY VISITOR 15

## Questions Answered On Previous Articles

COULD you tell me something about Senator McCarthy's private life? Is he a Catholic in good standing? Is he a married man or a bachelor? I have read that he has two daughters nuns and is a very pious Catholic. Then I also read that he is just a fair-weather Catholic—goes to church sometimes.

Very truly yours,  
Elizabeth Sevier  
Wilmington, Delaware

As far as we know, Senator McCarthy is a Catholic in good standing. His political enemies have discovered the fact that he sins occasionally. In that respect, he is only human. He goes to confession like the rest of us. He is a bachelor.

Miss Sevier is confusing him with Senator McCarran, Catholic, married, with two daughters in the convent.

YOU do not think there are any pro-Red priests in the country? What about Father Clarence Duffy? He is affiliated in some way with The Catholic Worker. He was active in a number of movements on the Communist side, e.g. the Stockholm Peace Appeal, the Communist faction in the Spanish Civil War. True, he might have been the only Catholic priest in the country so disposed, but the fact still refutes Dr. Matthews' statement that he has no record of pro-Communist priests.

And while mentioning McCarthy, what of the recent statement made in Time that he was (reportedly by his own mouth) "not a rosary-chanting Catholic" and upon several public instances apparently thought nothing of eating meat on Friday?

Sincerely,  
John Walsh  
New York City

We know of Father Duffy and have read some of his writings in The Catholic Worker. Evidently Dr. Matthews does not know of him, or does not consider him pro-Red, or considers him harmless. But if he were pro-Red, and the only such priest in the country, we would be safe. Dr. Matthews figured that something like 3% of the Protestant clergy had been duped. To match that, you would have to scratch up 1,350 more priests like Father Duffy.

We cannot see how religion should enter into the question of Senator McCarthy's activities. Even if he were a Buddhist, we would say he is doing a good job. But we do think that some animosity has developed against him because he is a Catholic—even a nominal Catholic, if you please.

Someone has to uncover the Red 5th Column in this country. However it is to be done, it is a nasty job and the investigator, whoever he is, can count on the whole Communist apparatus of hatred and invective being directed against his reputation. If Senator McCarthy can take it, more power to him!—R.G.

Good company is somebody you would rather be with than without.—O. A. Battista.

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If one were given five minutes' warning before sudden death, five minutes to say what it had all meant to us, every telephone booth would be occupied by people trying to call up other people to stammer that they loved them.—Christopher Morley.

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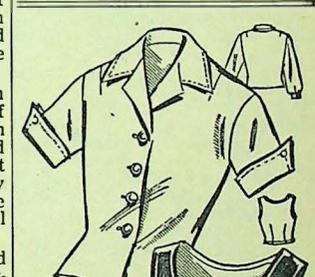
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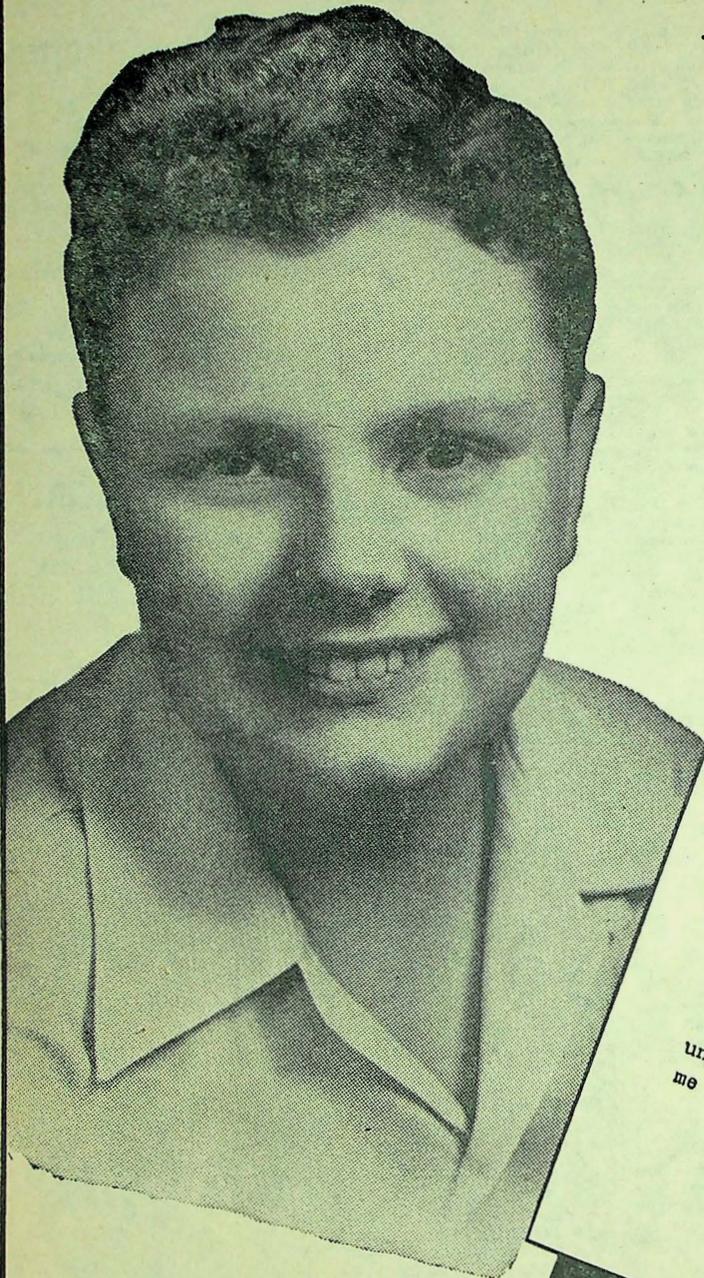


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# The Parish Family Tree

## PARISHES OF THE DIOCESE

PARISH	LOCATION	DATE FOUNDED
St. Mary	Sault Ste. Marie	1641
St. Ignatius Loyola	St. Ignace	1671
St. Ann	Mackinac Island	1695
St. Francis	Manistique	1832
Sacred Heart	L'Anse	1843
St. Mary	Rockland	1849
St. Peter	Marquette	1853
Holy Family	Ontonagon	1854
Holy Redeemer	Eagle Harbor	1854
Holy Name	Assinins	1855
St. Ignatius	Houghton	1855
SS. Peter & Paul	Greenland	1858
Assumption	Phoenix	1858
St. Paul	Negaunee	1861
St. Joseph	Hancock	1861
Sacred Heart	Columet	1865
St. Joseph	Escanaba	1865
St. Gregory	Newberry	1866
St. John	Ishpeming	1867
St. Augustine	Republic	1871
Sacred Heart	Champion	1871
St. Joseph	Lake Linden	1871
St. John	Menominee	1872
St. John	Marquette	1872
St. Peter	Foyette	1876
St. Mary	Quinnesec	1877
St. Francis Xavier	Spalding	1878
Precious Blood	Stephenson	1879
St. Mary	Norway	1881
St. Barbara	Vulcon	1882
St. Agnes	Iron River	1883
Holy Family	Barbeau	1883
St. Ann	Columet	1884
Sacred Heart	DeTour	1884
St. John the Baptist	Garden	1884
St. Joseph	Iron Mountain	1884-1939
St. Lawrence	Metropolitan	1885
St. Ambrose	Ironwood	1885
St. Patrick	Hancock	1885
St. Sebastian	Bessemer	1886
St. Joseph	Rudyard	1886
St. Ann	Menominee	1886
St. Agnes	Michigamme	1886
St. Ann	Baraga	1886
Immaculate Conception	Wakefield	1886
St. Ann	Escanaba	1887
St. Francis Xavier	Brimley	1887
St. Bruno	Nadeau	1887
Guardian Angels	Crystal Falls	1887
St. Stephen	Naubinwoy	1887
Holy Rosary	Lake Linden	1888
St. George	Bark River	1889
Immaculate Conception	Iron Mountain	1889
St. Ann	Isabella	1889
All Saints	Gladstone	1889
Immaculate Conception	Watersmeet	1890
St. Joseph	Ishpeming	1890
St. Mary Magdalene	Cooks	1890
St. Ann	Chassell	1890
St. Mary	Iron Mountain	1890
St. Joseph	Foster City	1890
St. Adalbert	Menominee	1890
Lady of Snows	Hessell	1891
Epiphany	Menominee	1891
St. Michael	Ironwood	1891
St. Charles	Rapid River	1892
Sacred Heart	Ewen	1892

PARISH	LOCATION	DATE FOUNDED
St. Francis of Assist	Dollar Bay	1892
St. Cecilia	Hubbell	1893
St. Joseph	Gould City	1894
Mission Chapel	Seney	1894
Holy Rosary	Grand Marais	1895
St. Margaret	Sagole	1895
Sacred Heart	Munising	1896
St. Stanislaus	Goetzville	1897
St. Mary	Calumet	1897
St. Theresa	AuTrain	1898
Sacred Heart	Schaffer	1898
St. Joseph	Calumet	1899
Holy Trinity	Birch Creek	1900
St. Joseph	Perkins	1901
St. Patrick	Escanaba	1901
St. Mary Star of the Sea	Atlantic Mine	1902
St. John	Calumet	1903
Sacred Heart	Painesdale	1905
St. Andrew	Nahma	1905
St. Joseph	Goy	1905
Holy Family	Flat Rock	1906
St. Mary	Big Bay	1906
St. Mary	Sobieski	1906
Lady of Snows	Engadine	1907
St. Theresa	Germfask	1908
Holy Trinity	Ironwood	1908
St. Mary	Mohawk	1909
Assumption	Iron River	1909
St. Rita	Trenary	1910
Our Lady of Mt. Carmel	Franklin Mine	1910
St. Anthony	Gwinn	1911
St. Mary	Gastra	1911
St. Mary	Trout Lake	1911
St. Michael	Perronville	1912
St. Anthony	Trout Creek	1912
St. Joseph	Northland	1913
Holy Rosary	Bonot	1914
Immaculate Conception	Watersmeet	1916
St. Mary	Amosa	1916
Holy Family	South Range	1917
St. Stephen	Loretto	1918
St. Frederick	Daggett	1921
St. Mary	Faithhorn	1930
Holy Trinity	Birch Creek	1931
St. Catherine	Marenisco	1932
Nativity	Sault Ste. Marie	1934
St. Francis Xavier	Sidnaw	1938
Lady of Perpetual Help	Palmer	1938
SS. Mary & Joseph	Iron Mountain	1939
American Martyrs	Kingsford	1939
Christ the King	Ramsay	1940
St. Edward	Alpha	1940
Sacred Heart	Ahmeek	1940
Immaculate Conception	Moran	1941
St. Joseph	Sault Ste. Marie	1941
Our Lady of the Pines	Eagle Harbor	1941
St. William	Menominee	1941
St. Rosa	Channing	1941
St. Michael	Marquette	1942
Blessed Sacrament	Stambaugh	1943
Our Lady of Victory	Paradise	1944
Queen of Peace	Kingsford	1944
Mission	North Lake	1946
St. Ann	Bergland	1947
Immaculate Heart of Mary	Donken	1948
St. Thomas the Apostle	Escanaba	1948
St. Isaac Jogues	Sault Ste. Marie	1949
St. Anthony	Wells	1949
St. Cecilia	Caspian	1951

# Mother Of Perpetual Help Church Dedicated In '42

By ANN LOUISE GRAFFITT

Mother of Perpetual Help Church, Palmer, today stands as a monument to the faith, perseverance, and industry of the people of that village.

Mass was first said at various homes only once or twice a month. Priests came to Palmer by all methods of transportation, including carriage and bike. Among those early priests were Rev. C. Langer, Msgr. H. A. Buchholtz, Rev. George Dingfelder, Rev. N. J. Raymond, and Rev. Neil Stehlin.

About 1936, under the direction of Rev. Matt LaViolette, an old barber shop was rented and remodeled to serve as a church. This project was made possible through financial aid given by the Ishpeming Knights of Columbus.

In 1938, because of the rapid growth in population, the task of building a church was begun by Fr. William H. Neuhaus. Fr. Neuhaus found the people of the parish more than willing to co-operate. The late Harry Davidson of Palmer donated a lot, and then with the permission of Bishop Plagens, construction was begun. Joseph LaMere, a member of the parish, drew up the plans for the church, and was put in charge of the building project. The work of wiring the church was done and donated by Evert Reichel of Negaunee, assisted by Fred St. Arnaud also of Negaunee. All labor on the church was done by the men of the parish and willing friends. On Labor Day, 1940, the first concrete was poured.

Most of the construction was completed in 1941 when Fr. Martin Melican succeeded Fr. Neuhaus. Soon after he was followed by Rev. Gerard LaMothe who worked zealously on the project along with the men. At this time, the interior was completed and an additional lot next to the church was purchased.

In May, 1942, the first Mass was said in the basement of the Mother of Perpetual Help church.

Many cash donations were made to the parish. Other donations included a tabernacle, monstrance, candlesticks, plaque, and sanctuary lamp.

The first nuptial Mass united in marriage Joseph Barabe of Negaunee and Theresa Miljour of Palmer. The first baptisms included the children of David LaChance, Delore LaChance, and Ed LeBresh. Various organizations within the church were begun, such as the Holy Name, Junior Holy Name, Altar Society, and the Children of Mary.

On October 25, 1942, the Most Rev. Bishop F. J. Wagner dedicated the church with the American Legion and the 4th Degree Knights of Columbus acting as color guards. The late Fr. Ovid LaMothe of Munising delivered the sermon. Fr. Alphonse Coignard of Perkins served as Deacon and Fr. Melican as Sub-deacon. Following the dedication, a dinner was served to the clergy.

The day ended with the realization that the Palmer parishioners' dreams had come true. At no time had there been a debt on the building. This was accomplished through the combined efforts of the men who did the actual building and the women who had conducted numerous pastry sales and

bazaars to obtain money with which to buy the necessary building materials. The complete construction of the building cost only one-third of the actual value.

The late Fr. Henry Kron of Ishpeming blessed and placed the Stations of the Cross after receiving the necessary faculties from Rome.

Prior to the building of the church, catechism was taught in the homes by the Sisters of St. Joseph from Negaunee. The nuns also took care of the altars and the training of the altar boys. The present altar boys include Robert Hulko, Anthony Miljour, Joe Lucci, David LaMere, and Earl Pleau. One of the first Sisters to come to Palmer was Sr. Charlotte, who again returned this past year to resume her duties.

Palmer is a mission church served by St. Paul's, Negaunee, whose present pastor is Msgr. J. L. Zyrd.

Since 1942, the following priests have come to Palmer and continued the zealous work of their predecessors: Fr. Edward Malloy, who during his stay here was instrumental in purchasing new pews. At this time, the Palmer eighth grade graduates were taken in to St. Paul's in Negaunee by Fr. Malloy, to attend high school. Arrangements were then made for them to ride the Palmer school bus and this same practice is being followed today. During Fr. Ambrose Matejick's stay here, the exterior of the church was painted. Fr. John Belot, Fr. Paulantonio and Mr. Michael Hale also served the parish.

For the past four years Fr. Howard Drolet has been in charge of the Palmer parish. His contributions have included the renovation and painting of the sanctuary and the side altars. The beautiful carving included in this project was done by the late Carl Jackson of Negaunee. A vestment case was constructed by Vernon Miljour of the parish.

Not only are the people of Palmer proud of their church, but also take pride in several of their outstanding families. Among these may be listed Mr. and Mrs. George Miljour, Sr., who were blessed with twelve children, one of them is Sister Mary Alvina of the St. Joseph congregation in St. Louis. (Incidentally, it is interesting to note that all the married Miljour children have built and own their own homes and live within a radius of one mile of the parent's home.) Mr. and Mrs. Miljour are also the proud grandparents of thirty grandchildren. One of these, Doris, daughter of Mr. and Mrs. George Miljour, Jr. is the present church organist. As before mentioned, Joseph Barabe and Theresa Miljour were the first couple to be married in the Mother of Perpetual Help church. They are now the parents of six lovely children. Another fine family is that of Mr. and Mrs. Robert Lemere and their seven children. The parish numbers some 40 families.



**PIONEER HISTORIAN** — Rt. Rev. Msgr. Anton J. Rezek, who was ordained in 1890, served St. Ignatius Loyola parish for almost 50 years. At the same time he gathered the factual data, pictures and items which so ably tell the history of the Diocese from early 1600 to 1906. This work, found in two volumes, "History of the Diocese of Sault Ste. Marie and Marquette," formed the basis for much of the history told in this Centennial Edition.

## St. Joseph Sisters

Continued from page 64A

ing assignments in the diocese, the Carondelet Community accepted the staffing of a catechetical school in the newly organized American Martyrs parish of Kingsford. They arrived in the mission in the late summer of 1942. These first Sisters were Mother Alexine, Sister St. Michael, and Sister Ann Gertrude.

This arrangement lasted for several years until the present beautiful grade school was constructed in 1949.

On September 15, 1942, a group of Sisters of St. Joseph took up residence in St. Michael's Parish. Their coming was welcomed by Msgr. Joseph L. Zyrd, then pastor, who had arranged to open a school in the former dormitory building owned by the new and thriving parish. In a short time, the old building was bustling with the activity of a school. Because the expansion of the grade enrollment was so startling, it was necessary to build the new ultra-modern school. At present well over 400 children are under instruction. The first faculty of St. Michael's School consisted of: Mother Jane Francis Beaudin, Sister Mary Romana Brey, Sister Mary Joanna Ruys, and Sister Mary Geraldine Haas.

Teaching is not the only work of the Sisters of St. Joseph in the Diocese of Marquette. Recently, the St. Joseph Medical Center was built by that Community in Hancock. The splendid hospital was financed by the Sisters with the help of a federal grant, and the aid of the Kellogg Foundation, and a local subscription drive in 1949.

Hancock's first hospital venture was doomed to failure back in 1899, but was saved by a benign Providence. The paternal home of Bishop Vertin on Hancock Street, begun by a small group of Franciscan Nuns as a hospital, was about to close its doors when Father Frederick Eis, Administrator of the Diocese in the vacancy that followed the death of Bishop John Vertin, sent an SOS to the Mother General of the Sisters of St. Joseph of Carondelet in St. Louis, Missouri, who graciously acceded to his wishes and sent Sisters Liguori and Gonzaga. That move spelled the survival of a Catholic hospital in Hancock.

That first Hancock Hospital served the needs of the sick for five years, when it was abandoned and Hancock's second hospital was built on Portage Lake Frontage on Hancock's Westside on property purchased from the Quincy Mining Company for a consideration of \$7,760.00. It was built at a cost of \$75,000.00, and accommodated forty patients, and was dedicated June 5, 1904, by Bishop Eis. It served the public for forty-seven years, when it made way for Hancock's third and present hospital dedicated by Bishop Thomas L. Noa on July 29, 1951. Ground was broken for this third

hospital by the Dean, Father George LaForest, August 25, 1949. Work went on apace, and Bishop Noa laid the cornerstone of the new edifice October 22, 1950.

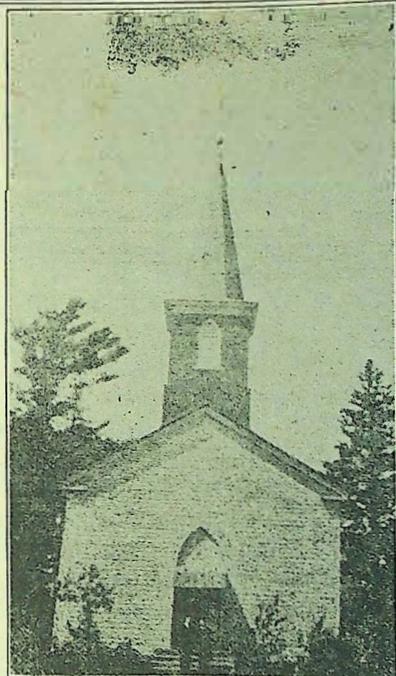
The new hospital, known as St. Joseph Medical Center, constructed at a cost of two and a half million dollars, with equipment that makes its present cost closer to three million, stands on a low bluff to the West of the second hospital, and connected with it and with the School of Nursing by an arcade of a quarter of a mile in total length. With two floors below the street level and seven above it, the center can truthfully be said to be a city within a city. It is completely fire proof and of brick, steel and concrete construction. It is Y-shaped and faces east of Michigan St., the second hospital facing north on Water St. The three wings of the Medical Center radiate from the Main Lobby, the south wing having the Chapel and the Chaplain's quarters, as well as the administrative offices; the south wing having the record room, the office of the director of the School of Nursing and guest rooms, and the west wing having the dining rooms and kitchen of the sisters, the Chaplain and the guests; the Coffee Shop and the Gift Shop. The main lobby, with walls of Carrara marble from Pietrasanta, Italy, has the business offices and

the information and telephone operator's desk. Over a hundred telephones in the building are controlled from this central switchboard by operators during three eight-hour shifts.

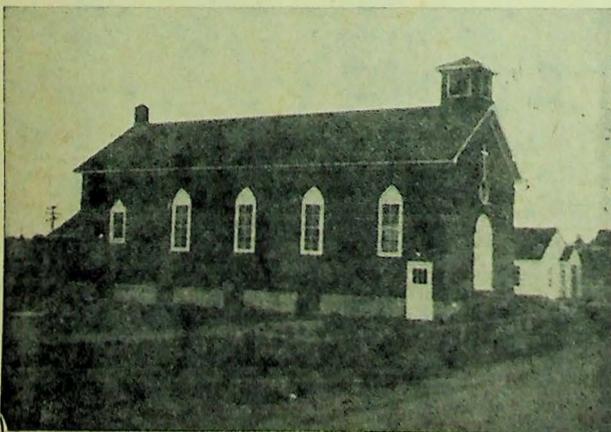
The hospital accommodates one hundred and sixty patients distributed in rooms on the second, third, fourth, fifth, and sixth floors. Next to the Medical Center, on the east side, is the convent of the hospital sisters; and to the east of that is the School of Nursing and the Nurses' Home, with its own elevator, beautiful class rooms, laboratories, parlors, offices and recreation center with library.

Mother M. Georgiana is the administrator of the Center and the superior of the Community. She is aided by an expert staff of twenty-one doctors and thirty Sisters. The Hospital Guild, Rotarians, Girl Scouts, Alumnae, and Society, Nurses' Alumnae, and Daughters of Isabella are among the many agencies operating to make the Center the great help it has proven itself to be and the dying. Next door to the Medical Center is the Copper Country Sanatorium, the new edifice opened to service in October, 1951, four months after the opening of the Center itself.

The Very Rev. George LaForest is the Chaplain and spiritual father of the Medical Center.



Holy Redeemer, Eagle Harbor Bishop Baraga's First Church



Exterior of Palmer Church

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# 96 Young Men In Major And Minor Seminaries

## When Ordained They Will Serve In Upper Michigan

The following young men are in major and minor seminaries of the province and nation preparing for the priesthood. When ordained, they will serve in Upper Michigan. The young men and their home parishes are:

### TO BE ORDAINED IN JUNE, 1954

Stephen J. Oliver Edmund Szoka Gilbert Neurohr	Cathedral	Marquette Muskegon Perkins
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### THEOLOGY III

(At St. John's Provincial Seminary)

Lawrence Gauthier Matthias N. Jodacy Raphael Landreville Dennis O'Leary Armour Roberts	Cathedral	Marquette Rock Hermansville Norway Rapid River
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### THEOLOGY II

John J. Lehman William McGea Henry Mercier Charles Strellick William R. Savard	St. Mary's Cathedral American Martyrs SS. Mary & Joseph	Sault Ste. Marie Marquette Kingsford Iron Mountain Faithhorn
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### THEOLOGY I

Donald E. LaLonde James McCammond Terrence Donnelly William Richards Charles Olivier Paul Schiska Dominic Zadra	St. Mary's Cathedral  Cathedral Cathedral	Sault Ste. Marie Marquette Houghton Marquette Marquette Norway Bessemer
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(At Catholic University, Basselin)

James Hepein

### PHILOSOPHY II

David LeLievre Frederick Trempe	(At Sacred Heart, Detroit) St. Mary's St. Mary's	Sault Ste. Marie Sault Ste. Marie
------------------------------------	--	--------------------------------------

(At Saint Paul, Minnesota)

Thomas Coleman William Durocher Norbert Landreville	St. John's	Marquette Hancock Hermansville
---	------------	--------------------------------------

(At St. Francis, Milwaukee)

Raymond Moncher

Bessemer

### PHILOSOPHY I

Lawrence Linck Vincent Oullette Stanley Roberts	(At Sacred Heart, Detroit) Engadine Munising Gladstone
---	---

(At St. Paul, Minnesota)

Matthew Nyman Raymond Valeria	Immaculate Conception	Grand Marais Iron Mountain
----------------------------------	-----------------------	-------------------------------

(At St. Francis, Milwaukee)

Don Shiroda

### COLLEGE II

Michael Kendall Michael Mahon John Marchetti Allan Mayotte	(At St. Nazianz) St. John's St. Agnes Immaculate Conception St. John's	Menominee Iron River Iron River Marquette
---	--	--

(At St. Lawrence)

Paul Manderfield Donald St. Onge	St. John's	Houghton Marquette
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### COLLEGE I

Charles Beatty David Murray	(At St. Lawrence) SS. Mary & Joseph SS. Mary & Joseph	Iron Mountain Iron Mountain
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Ronald Hescott	(At St. Nazianz) Cathedral	Marquette
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(At Jordan, Menominee)

Alvin Bongiovanni	Bessemer
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### IV HIGH

Leslie Borman Leonard Gatten George Helgren James Lirette Lano Zadra	(At St. Nazianz)  Cathedral	Wilson Wilson Channing Marquette Bessemer
--	-----------------------------------	---

Thomas Dostert James Nault	(At St. Lawrence) St. Ambrose St. Joseph	Ironwood Ishpeming
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(At Jordan, Menominee)

Donald Wilson		Escanaba
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### III HIGH

Francis Carne Gerold Clish William McMahon Richard Williams	(At St. Lawrence)  St. Ann's (At Saint Nazianz)	Houghton Baraga Baraga Menominee
--	--	---

Joseph DeMay Raymond Hoefgen Donald Marsicek Paul Martin Denis Ostrom	American Martyrs Immaculate Conception	Gladstone Birch Creek Kingsford Iron Mountain Houghton
---	---	--

(At St. Joseph's, Grand Rapids)

Hugh Levielle		St. Ignace
---------------	--	------------

### II HIGH

Gory Alkira Ronald Bourque Timothy Desrochers John Kolbus John LaBreche Ronald Lupien Charles Peller John Selden Cornelius Sullivan Gory Synett	(At St. Lawrence)  St. Joseph's Cathedral  St. Michael's St. Ann's St. Joseph's  St. Mary's (At St. Nozianz)	St. Ignace Sault Ste. Marie Marquette Munising Marquette Menominee Sault Ste. Marie L'Anse L'Anse Sault Ste. Marie
--	--	---

Donald Fisher Robert Matchett Michael Ostrom Robert Sporapani	St. John's Immaculate Conception	Marquette Iron Mountain Houghton Bessemer
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### ST. LAWRENCE SEMINARY, CALVARY

#### I HIGH

Robert Allen Thomas Haydon	St. Joseph St. Mary	Sault Ste. Marie Sault Ste. Marie
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#### II HIGH

Richard Boyok	Sacred Heart	Munising
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#### SPECIAL

James Arthur Pepin	St. Joseph	Lake Linden
--------------------	------------	-------------

#### I HIGH

Edward De Chombeau John Groleau Robert Kennedy James Tromblay Norman Clish Paul Jandron	St. Joseph Queen of Peace St. Ambrose St. Francis Xavier St. Ann St. Paul	Ishpeming Kingsford Ironwood Brimley Baraga Negaunee
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### JORDAN SEMINARY

#### 4th YEAR SPECIAL

Leo Osmer Michael Lynch	St. Mary St. Mary	Sault Ste. Marie Sault Ste. Marie
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### ST. JEROME, KITCHENER, CANADA

#### 2nd YEAR COLLEGE SPECIAL

Leslie Perino	SS. Mary & Joseph	Iron Mountain
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### ST. NAZIANZ

#### 1st HIGH

George Wehner James Vandermissen Patrick Mottord Gordon Gatten	Immaculate Conception St. George St. Bruno St. George	Iron Mountain Bark River Nadeau Bark River
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#### 2nd HIGH

James LeBeau James Wood James Koski	St. Bruno St. Peter St. Peter	Nadeau Marquette Marquette
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#### 3rd HIGH

Richard Shanley	St. Peter	Marquette
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## Sisters Of Third Order, St. Francis

Continued from page 64A

The Sisters were charmed with the great beauty of this far northern city, the ocean-like Lake Superior, the immense forests, beautiful climate and the lovely hills and vales. The hospital was a strongly erected stone building and in one portion a small chapel was established for the sisters and patients. The hospital was completed in 1892. Happily the sisters moved the 33 patients from the old overcrowded little hospital into the new building. Most of the patients were lumbermen from the camps and the majority of the typhoid fever patients.

The work of these pioneer Sisters received commendable applause from the citizens of Marquette. Their devotion and untiring service was appreciated by the suffering woodsmen in particular. Financial resources were meager; the first hospitalization plan took shape when the Sisters visited the camps of the lumber workers, sell-

ing tickets at the rate of \$9.00 per case with no limits or stipulations and no extra charges for medicine or anything else.

In 1904 the hospital again became too small for the increasing demand of beds. With the help and advice of Bishop Vertin, the staunch friend of the Sisters, a new wing was added increasing the bed capacity to about 65. The present facilities of St. Mary's Hospital are 65 beds with a daily average of 52 patients plus a nursery with 14 bassinets. The census of 1951 showed 316 births and 1,746 admissions. The present hospital is staffed by 15 Sisters and 52 lay personnel.

After a successful drive of public subscriptions during the early months of 1953, a new St. Mary's Hospital is assured. The contemplated structure will be modern in every respect and will be financed in three parts: the Federal Government, the Sisters of St. Francis and the people of Marquette.

Construction will begin some time early in the fall of 1953.

### Society Celebrates St. Rocco Day

Ishpeming—The annual celebra-

tion of the St. Rocco society was held on Sunday, August 16.

The day began with a meeting of the organization in St. John's parish hall at 8 a.m., followed by a Mass in St. John's church at 8:45.

A parade was held at 10 a.m. and in the afternoon a picnic was held. Entertainment included a concert by the Lion's club "German Band," games for the children in the afternoon and a band concert in the evening.

Joseph Valela was chairman of the planning committee. He was assisted by Francis Nardi, Salvatore, Bruno and Frank Sarvello, Anthony Andriacchi and Leonard Altobello.

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# The Daughters of Isabella Join Happily In Extending Congratulations to the Diocese on the Occasion of Its Centennial

MARQUETTE CIRCLE	Chartered April 16, 1925;	425 members
ESCANABA CIRCLE	Chartered April 20, 1926;	574 members
IRON MOUNTAIN CIRCLE		
CALUMET CIRCLE	Chartered October 23, 1927;	311 members
HANCOCK CIRCLE		
MENOMINEE CIRCLE	Chartered February 12, 1928;	242 members
IRON RIVER CIRCLE	Chartered July 31, 1930;	212 members
ISHPEMING CIRCLE	Chartered November 24, 1931;	189 members
NEGAUNEE CIRCLE	Chartered June 30 1935;	217 members
GWINN CIRCLE	Chartered July 14, 1940;	76 members
NORWAY CIRCLE		
WAKEFIELD CIRCLE		
BESSEMER CIRCLE	Chartered May 11, 1947;	151 members
SAULT STE. MARIE		

# Croatians Founded Own Calumet Parish In 1901

The first Croatians came to the state of Michigan and to the Copper Country in 1880. Matt Lucas was the earliest settler in this particular region. This young married man left his wife, three children and his home to come to America with the intention of remaining but two or three years (as was the intention of the majority of those who came after him) until he had done well enough to go back home to improve his property and help his family. The town, Severin na Kupi, from which he came is in the district of Gorski Kotar, a mountainous and thickly forested region in Croatia.

His emigration to America was followed by that of many equally diligent and courageous young men. All of them immediately found work in the copper mines of the Calumet and Hecla Companies. From the beginning most of them lived in Osceola. Some of the older members of the community still remember the comparatively small log cabin that the above-mentioned Matt Lucas built and which served as a house of hospitality and refuge. Two years after Mr. Lucas' arrival his wife and three children joined him, and their home became a boarding house for Croatian workers.

During the ensuing years the number of Croatian people increased and, as from the beginning when the number was small, their religion continued to play a vital part in their existence.

Originally they were members of Sacred Heart Parish where a Slovenian priest, Rev. Zalokar, took care of their spiritual needs. In 1889 Father Zalokar organized the Slovenian parish of St. Joseph. The Croatian people then joined this parish and took an active part in its development. When the task of caring for the ever-increasing numbers in both groups proved too much for one priest a solution was sought. The Croatians conferred with Bishop Vertin and asked him to secure an assistant of their nationality for St. Joseph Church. Bishop Vertin wrote to the head of the diocese from which the greater number of the settlers had come.

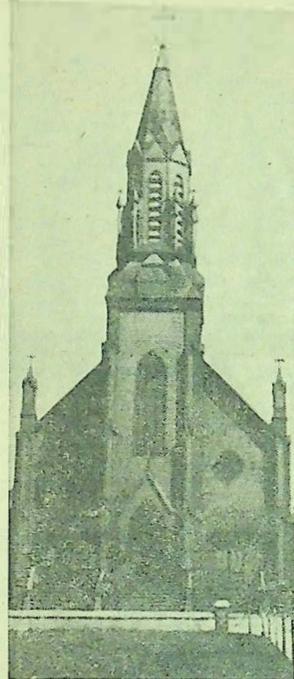
In August 1900 the Rev. Joseph Polic came to Calumet from Croatia and a short time after his arrival was appointed assistant by Bishop Eis. Father Polic soon saw the pressing need of a separate church and, in April of 1901, at a general meeting of the Croatian people it was decided to build a church of their own. Liberal donations were made and already in June of that same year the corner stone of St. John the Baptist Church was laid on the property donated by the C and H Company which also contributed a generous monetary sum. While the church was being constructed they rented St. Mary's Italian Church for their services.

The building progressed rapidly and in the fall of the following year the exterior structure was completed and the basement prepared for occupancy. The building itself cost \$32,000 and after the interior was completed the total cost was \$50,000. The church was solemnly dedicated by Bishop Eis on June 21, 1903. The capable Father Polic worked ardently and efficiently to further the spiritual welfare of the people until 1905 when ill health forced him to relinquish his pastorate and return to his native country. After his departure the parish work was carried on temporarily by a missionary of the Jesuit Order, Rev. Henry Bontempo, and he in turn

was succeeded by Rev. Alexander Wollny, a Polish priest.

In 1907, Rev. Anton Zuvic was appointed pastor and labored successfully in that capacity until November, 1909. Again the parish was cared for temporarily by a Croatian missionary, Rev. Michael Gattin, S.J., and also by the Right Rev. Msgr. Martin Kimpotic, the pastor of the Croatian church in Kansas City, Kansas. Msgr. Kimpotic secured as pastor Father Francis Rancinger who remained only until January, 1911, and then took charge of the Croatian parish in Millvale, Pennsylvania.

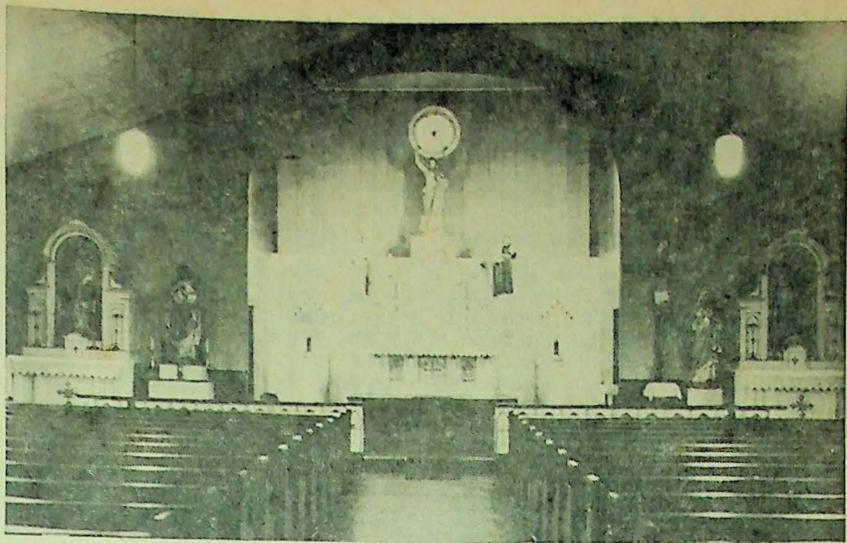
Father Joseph Medin became his successor and during his ten-year period here saw the passing of a terrific labor struggle, as well as the culmination of the church's greatest development. Toward the end of his pastorate because of local labor conditions which forced the people to move away from



Original St. John Baptist

Calumet, he witnessed the diminution of the parish. In 1921 Father Medin resigned and from that date until 1939 the parish was conducted by non-Croatian priests. The immediate successor of Father Medin was the Rev. Michael Hudack who remained only a short time. From 1922 to 1924 Father John Kovalsky was in charge and portrayed a particular interest in the appearance of the church and did all in his power to beautify it.

From 1924 to 1938 Father Fortunato Ciupka, S.D.S., was the pastor and during his time occurred the greatest catastrophe in the history of St. John the Baptist Church—the edifice was destroyed by fire on the night of April 7, 1925. Because of the lack of funds the structure could not be rebuilt on its former scale, so the



Interior of St. John's Church

basement was remodeled for church use. It was also difficult for the people in Ahmeek to attend regular services, although they had occasional devotions in Allouez. Father Ciupka, the residents of Ahmeek, Copper City and other localities organized the Sacred Heart Chapel in 1928, and since that time Sacred Heart has been a mission chapel of St. John the Baptist Church in Calumet. In the successful completion of this building project Father Fortunatus was greatly aided by Mr. Gervase T. Murphy of Calumet. It was largely through his efforts that the Catholic Church Extension Society with headquarters in Chicago made a donation of \$1,000 toward the project. The president of the Extension Society, Bishop William O'Brien, promised that as soon as the roof was on he would send the donation. Needless to say the roof was completed in record time.

After fourteen years of zealous work in this vicinity Father Ciupka resigned in May, 1938, because of ill health and died at St. Joseph's hospital in Hancock on the following December 21, and was buried in that city.

In May, 1938, Father John Leckman arrived to take charge, but remained only until April of the following year.

It was then that the parish passed into the hands of the so-called Black Franciscans.

The Friar Minor Conventuals are a great branch of the Franciscan Order. Historically the group developed out of an attempt to lead the Franciscan life more according to what seemed to be closer to the ideas of its saintly originator.

The Conventual Franciscans date their official existence as an Order in the U. S. from late 1852, when a group of five Friars migrated from Germany to Texas, where for a decade they developed a far-flung apostolate among German, Polish, Spanish, French and English settlers. Although the Order was destined to locate its first permanent headquarters and find its greatest development in the east, the Texas venture served as a bridge between the Order as now firmly established in this country and those members of the Order of sundry European nationalities, who prior to 1852 came individually to America as apostolic missionaries.

The leader of the first group was Fr. Bonaventure Keller, assisted by a laybrother, Giles Augustin. The other priests were famed Fr. Leopold Moczygemba and Fr. Anthony Mueller. As an organic

group they were dispatched officially by the Orders' Minister General in Rome, in response to the urgent plea of the renowned Bishop John Odin, C.M., of Galveston, Texas, who desired them to assume the pastoral care of the foreign-language Catholics settling in large numbers throughout his vast diocese. Soon they were ministering to thousands of Germans, Poles, Spaniards, French and English in dozens of scattered settlements.

The Conventual Friars were the first to establish a canonical Regular Province in the United States. Like the initial venture in 1852, and the General Commissariat in 1858, the Province was dedicated to the Immaculate Conception which had been declared a Dogma in 1854. The new born Province had only 24 priests in 8 permanent friaries and parishes. Since 1872 it has developed three additional Provinces. St. Anthony of Padua Province was erected in 1908 with 65 members. The Province of Our Lady of Consolation began in 1926 with 59 members. To this Province was attached Commissariat for Croatian and Slovenian working fathers in 1949, under the name of St. Joseph Commissariat.

The late Bishop Joseph C. Plagens realizing the expediency of having a priest of the same nationality as the members of his congregation contacted the Very Rev. Anthony Hodapp, Provincial of the Franciscan Minor Conventuals of Our Lady of Consolation Province, and as a result Rev. Victor Rogulj, formerly pastor of Holy Trinity Church in Milwaukee, was sent as first Conventual to the Diocese of Marquette. On April 21, 1939, he took over the duties as pastor of St. John the Baptist, Calumet, Michigan. At his arrival the parish was in rather poor condition, but with much patience and zealous work, this was soon improved. The most serious problem that now confronted the pastor was what to do about the church structure in Calumet. After many interesting meetings, the decision was finally reached on May 6, 1940 to erect a new building. The people of Calumet and Ahmeek, as well as many others, were generous with their donations. The work was begun in August, and on December 8 the church was solemnly dedicated by the Most Rev. Joseph C. Plagens, Bishop of Marquette.

In the year 1941, the people of St. John's celebrated the fortieth anniversary of the founding of their parish at the very same time when their fellow-Croatians throughout the world observed the thirteenth centenary of the Christianizing of their nation. No greater heritage has ever come to any nation than just that loyalty to Christ's own Religion. Under God this has come to good people of Calumet through the fidelity of their forebears.

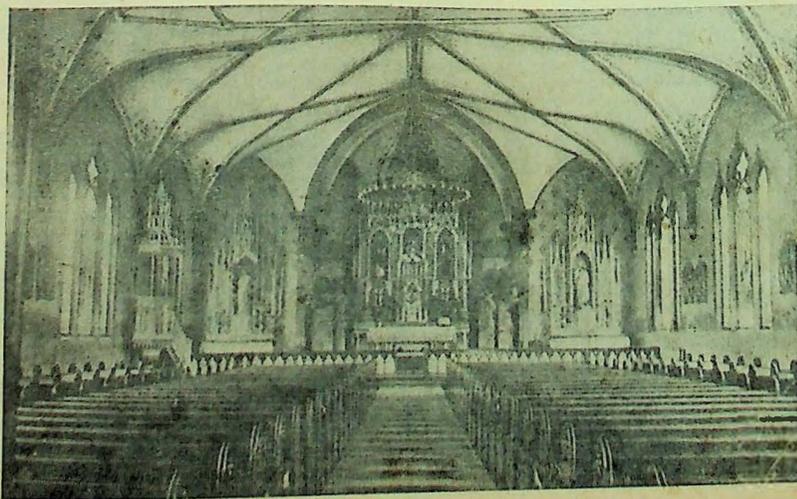
Fr. Victor worked zealously in the Diocese of Marquette for over thirteen and a half years, taking care of St. John the Baptist parish and Sacred Heart Chapel in Ahmeek. At the same time he helped the neighboring pastors in spiritual care for the Croatians who are dispersed throughout vast Upper Peninsula.

There were other Conventual Fathers too who worked in Marquette Diocese. Fr. Raphael Grskovich worked for two years as assistant pastor in Bessemer, taking spiritual care of Croatians and Slovenians in that vicinity. He was also Chaplain at two great Catholic hospitals in Marquette and St. Joseph's in Hancock for some three years, when he was assigned to other duties in Indiana.

Fr. Vladimir Vlahovic came to this Diocese in 1949, and has worked and helped in various places since. He was assistant at St. Paul's in Negaunee for six months, then for a short time he was Chaplain in St. Joseph's Hospital in Hancock, till he was relieved from this duty and appointed administrator to St. George's parish in Bark River. He was there for nine months, and was appointed as pastor at St. John the Baptist in Calumet to succeed Fr. Victor in October 1951.

At the same time that Fr. Vladimir came to the Diocese, Fr. Steve Savinsek, refugee from the old country was assigned to various duties in the Diocese. He was appointed administrator of St. Mary's Italian Parish in Calumet for six months, and later took charge of the parish in Hermansville for two months.

Fr. Innocent Koncnik is presently working in the Diocese. He has helped at various times in different places and is now stationed at St. John's in Calumet.



Interior of Original St. John Baptist Church



St. John's Church and Rectory, Calumet

# Sacred Heart, L'Anse, Founded By Bishop Baraga

## Wanted To Spend Life Sharing Indians' Trials

By FR. CASIMIR ADASIEWICZ

In 1840 Pierre Crebassa, manager of the trading post at L'Anse wrote a letter to Father Baraga who was then stationed at LaPointe, Wisconsin, nearly two hundred miles distant, asking him to establish a mission at L'Anse. The chief of the Chippewas had requested Mr. Crebassa to write the letter saying he was very much interested in the religion taught by the "Blackrobe." It had been the custom of the trader to read to the Chief from the Bible on Sundays or whenever requested. Mr. Crebassa was a fervent Catholic.

Father Baraga was a young Slovene missionary priest, forty-three years of age, who had come to this country on the last day of December, 1830. Having first studied law at the University of Vienna, he later changed his mind as to a vocation, began studying for the priesthood and was ordained in September of 1823. After serving in his native country the next several years he turned his eyes to new horizons. He wrote to Bishop Fenwick of Cincinnati and was gladly accepted into his diocese which was in great need of priests.

There were many souls to save among the Indians of the north country and it was Father Baraga's wish and ambition to go to them. He wanted to spend his life sharing the poverty, misery, hardships and trials which fell to the lot of the Indians.

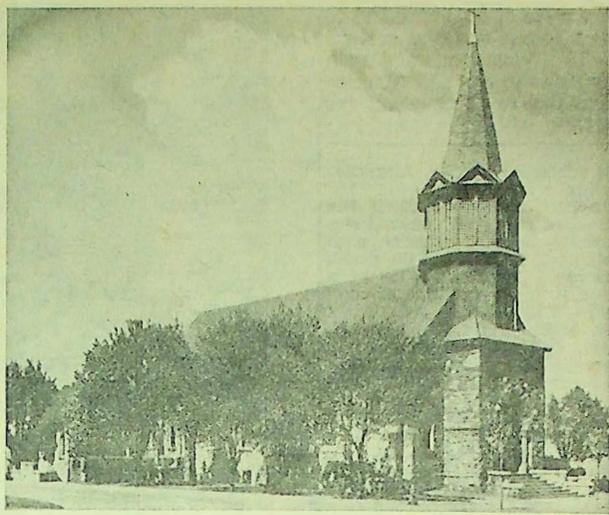
At the time of Mr. Crebassa's request Father Baraga found it impossible to settle in L'Anse. Three years passed and several letters followed, the first, begging the missionary to come to Lake Superior where he could make numerous conversions.

In 1843 Father Baraga again

wrote to Mr. Crebassa: "I received your letter on the 6th of the month with great pleasure, and I think I am obliged to accept your invitation. There is now a three years' resistance to the invitation to go to L'Anse, for I don't like to leave my children, but now I cannot resist any longer, for I think it is the will of God that I go. It's for that reason I promise you, I shall go to L'Anse if God will let me live . . ."

Most of the Indians at LaPointe had been converted so Father Baraga saw no reason why he should not go father if another missionary could be obtained to take his place. In July he left to make a visitation at L'Anse to determine whether or not a mission at that place would be successful. The priest realized that he was the only Catholic missionary to visit in L'Anse since Father Rene Menard's visit in 1660.

Upon his arrival in L'Anse, Father Baraga found that the Indians were much addicted to drunkenness and were not at all ambitious. Nevertheless, he was pleased to learn that the Indians would listen to him, but only if he decided to build a permanent mission. "L'Anse is a sad, sterile and unpleasant place," wrote Father Baraga. He stayed at L'Anse for twenty days preaching, saying Mass, and teach-



Sacred Heart Church, L'Anse

ing in a part of Mr. Crebassa's house.

He decided to return to L'Anse in the fall for various reasons. The prospects at L'Anse were good, and he had been promised a missionary to fill the vacancy at LaPointe. On October 24th, he took up his residence in L'Anse, began teaching school and formulating plans for the erection of a church.

Since there was a Protestant mission near where he was teaching, he decided to build across the bay. The Indians promised to move to the opposite shore and Father Baraga reasoned that this would keep them out of trouble and would make them less accessible to the white man.

An old warehouse was purchased from the American Fur Company for forty dollars. The building was moved across the bay on the ice and rebuilt into a church on the present site known as Assinins. It also accommodated the missionary. On the 16th of June Mass was celebrated in the structure for the first time and on the 29th of September, 1844, it was dedicated to the Most Holy Name of Jesus.

When the Indians agreed to remove to the west side Father Baraga promised to build them small, frame houses if they would not keep moving around but live after the manner of the white people. He had purchased almost 500 acres of land, in his name, for this purpose. In a short time the "blackrobe" had fifteen houses built; and, he promised more. After seeing all that the missionary accomplished the Indians became industrious. They began building, cultivating gardens, thus taking another step toward civilization; another success due to the saintly missionary. However, due to Protestant antagonisms he received a letter from a Government

employee telling him to leave his present post. At this time Father Baraga used his law practice, which he had studied in Vienna, to good effect. He did not leave L'Anse.

In Father Baraga's time the name L'Anse did not apply only to the present village, but included all the land around the bay. All was wilderness. The missionary would not have accomplished so much had it not been for the Leopoldine Foundation. This mission society of Vienna was founded with the express intention of supporting the North American missions. All during Baraga's missionary career they continued to serve him in whatever manner possible.

During the next three years Father Baraga made many conversions and on the 21st of July, 1846, Confirmation was conferred in L'Anse (present Assinins) for the first time by the Rt. Rev. Peter Paul Lefevre, Bishop of Detroit. It is interesting to note the good feelings between the Catholic missionary and the Methodist minister. During Bishop Lefevre's stay at L'Anse he and Father Baraga dined with Rev. John Pitezell.

While at L'Anse Father Baraga visited several small communities around him. With the discovery of rich copper deposits around the Lake Superior region the flow of white settlers increased astonishingly. At present, however, the wooden church was large enough to accommodate those who tarried at L'Anse, the building being twenty feet wide and seventy-two feet in length.

In 1852 it appeared as if L'Anse would lose its missionary. Rumor had it that Father Baraga was to be made bishop. On July 29, 1853, the Upper Peninsula of Michigan was created a Vicariate Apostolic and Father Baraga was named its first bishop. He was consecrated in Cincinnati on November 1st, of the same year. The elevation to the episcopacy meant little to Baraga personally. He thought that with a higher office he would be able to do more for his Indians and that was his chief concern. One thing grieved him; he would not be able to return to L'Anse. He loved L'Anse more than any other mission he had served.

During Father Baraga's absence two priests served the mission but neither stayed long. In 1855, L'Anse received its pastor, the newly ordained Father Edward Jacker. Father Jacker stayed at L'Anse until he was succeeded in May 1861 by the Rev. Gerhard Terhorst. The latter served at his newly assigned post until his death in 1901.

Father Terhorst did not remain idle for one moment. Imbued with the spirit of the mission's founder he labored unceasingly for the Indians. Until then laymen had been employed as teachers in the school but some were not capable. Therefore, Father Terhorst thought that Sisters would be more effective in such work. He urged Bishop Baraga to find nuns who would be interested in such a project but the bishop could not oblige as he lacked funds.

When he was told that Sisters were available who would take charge of the teaching, sharing the poverty of the missionary, he read-

ily agreed to have them come. Thus it was that the Sisters of St. Joseph took up their station in L'Anse in 1866. Before their arrival Father Terhorst had a convent under construction.

Due to the amount of sandstone lying about the mission Father Terhorst decided he would use it in building. In 1873 he built a stone church (which still stands) and a rectory. In 1877 he built an addition to the convent to accommodate girl boarders. Four years later it was decided that the mission would be an ideal place for an orphan asylum. This plan was agreeable to Bishop Vertin (third bishop of the diocese) so in 1881 Father Terhorst erected an orphanage. The structure was intended for boys only but in 1902, for economic reasons, girls were also permitted. They were moved from Marquette and lived in the west wing of the convent.

Father Terhorst worked long hours trying to improve on what he had already accomplished. He now had large gardens and an orchard. The children had to be cared for and the priest was a worthy provider.

In the nineties when a post office was established at the mission Father Terhorst named it after Chief Assinins who had died in 1876. He had been one of Bishop Baraga's many converts. To this day the settlement is known as Assinins.

It must be remembered that in early times the towns which are now known as L'Anse, Baraga and Assinins were just one settlement—L'Anse. In 1871 the east side of L'Anse became the terminus of the Marquette, Houghton and Ontonagon railroad. Up until that time there were few houses on the east side of the bay. But the coming of the railroad changed everything. People invested money for plots of land where the present village of L'Anse stands. It looked as if Assinins would no longer be the central point. L'Anse was to boom. The mineral wealth excited the people to move to the Lake Superior region. A half million dollar dock was being constructed for shipping purposes. Consequently, Father Terhorst lost no time in purchasing enough property to construct another church.

### Present L'Anse Village Gets Church—1872

Samuel L. Smith held a piece of property that would make a suitable location for a new church. Father Terhorst consulted the owner and purchased lots 8, 9, 10, and 11 of Block 21 for five hundred dollars. The bill was not paid before 1875 but in the meantime construction of a wooden church had begun. Its size was eighteen feet wide and thirty feet long and was completed in the winter of 1872. It was dedicated to St. Joseph. Later Father Terhorst built the first church in another small community named after Bishop Baraga and another in Pequaing.

From 1872 until 1886, Father Terhorst came from the mission every Sunday to say Mass. Prior to this the Catholics had gone across the bay to hear Mass on Sundays and Holy Days. Now that new arrangements were made it increased the burden which Father Terhorst had to shoulder. He also built a three room house to serve as rectory in L'Anse.

Fr. Pelissou First Resident Priest  
In 1886 the first resident pastor was appointed to the present town of L'Anse. The Rev. Anatole O. Pelissou remained until April 20, 1887 administering to the needs of the faithful.

There followed a rapid succession of appointments to the pastorate at L'Anse:

Rev. T. S. Guilmin, May, 1887 to April, 1888.

Rev. Joseph Haas, June, 1888 to April 1889.

Rev. Th. V. Dassylva, May, 1889 to July, 1890.

Rev. J. H. Reynaert, July to August, 1890.

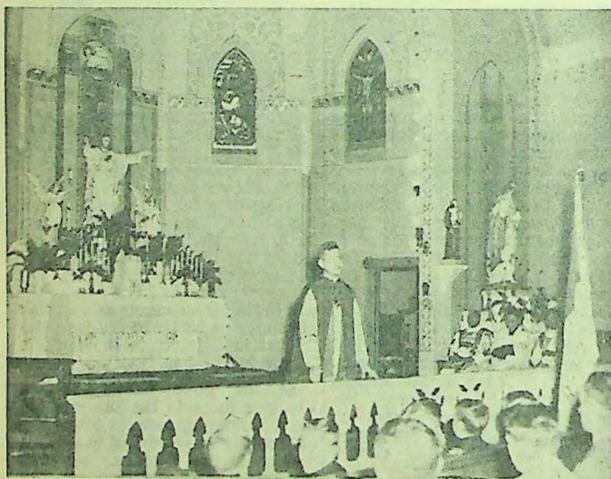
Rev. C. F. Schelhamer, September, 1890 to Aug., 1891.

Rev. J. Henn, September, 1891 to March, 1892.

Rev. Joseph C. Wallace, May to September, 1892.

Rev. Joseph Dupasquier, December, 1892 to Jan., 1893.

Continued on page 78A



Sanctuary of Sacred Heart Church



Bishop Baraga Day at L'Anse, 1943

# Holy Name Church, St. Joseph Home, Assinins

## Scenes Of Early Labors Of Bishop Baraga

By FR. CASIMIR J. ADASIEWICZ

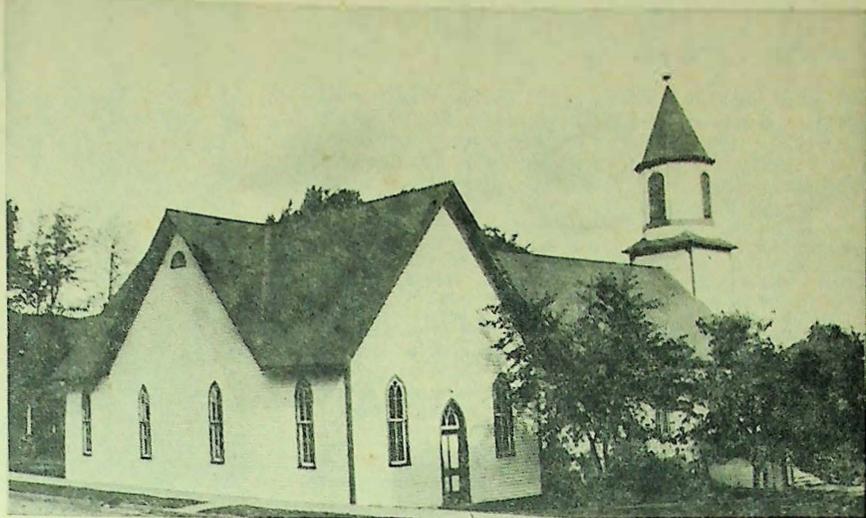
In writing a history of Assinins it is necessary to have the reader understand that what today is called Assinins was in Father Baraga's time called L'Anse; therefore, the early history of the two is identical. Not until the eighteen-nineties was the name changed from L'Anse to Assinins in honor of a Chippewa Indian chief, who had been converted to Catholicism, and had died several years previously.

When early French explorers came upon Lake Superior they found a beautiful bay and called it the L'Anse de Ste. Therese (St. Theresa Bay) and the land which stretched around the bay was then known as L'Anse.

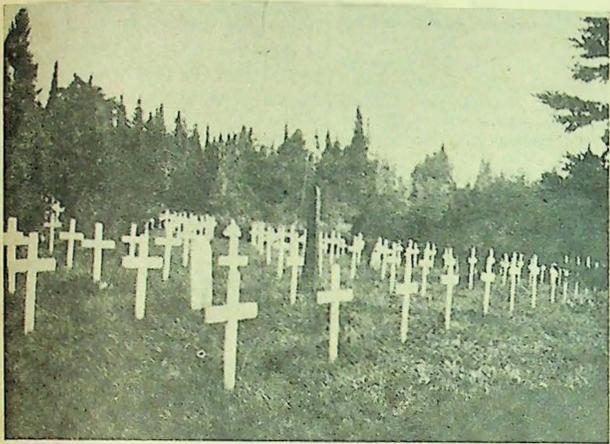
A Jesuit, Father Rene Menard, the first priest known to visit the Lake Superior region came here in October of 1660 and left in the summer of 1661. It was almost two hundred years later that another

priest was to come to the Indians of this region. Father Frederick Baraga came in 1843.

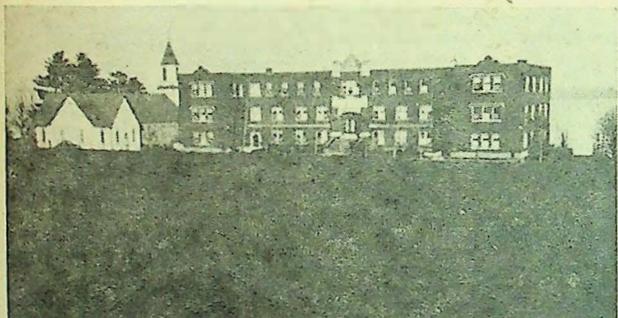
During the three years previous to 1843 Father Baraga, then stationed at LaPointe, Wisconsin, a distance of about 180 miles and the nearest priest, had been asked to establish a mission along the shores of Lake Superior. Burdened with the care of several other stations the saintly missionary was unable to come to L'Anse at the time, but he promised that if a priest could be obtained to replace



Holy Name Church, Assinins



Holy Name Parish Cemetery



St. Joseph Home, Built in 1928-29



Old Orphanage Mission Building



Old St. Joseph Home, Assinins

him, he would come to L'Anse in all haste. Father Baraga was anxious to establish another mission as he had converted almost every Indian at LaPointe. Having learned the Chippewa and Ottawa dialects his teachings were well received and he effected many conversions.

Father Baraga had come to this country from Slovenia on December 31, 1830. His sole ambition was to work among the Indians of the North country—where the laborers were few but the harvest great.

Mr. Pierre Crebassa who operated a trading post at L'Anse wrote several letters to Father Baraga at the request of the chief of the



Msgr. Melchior Faust

tribe begging him to come to L'Anse. Mr. Crebassa read to the chief every Sunday from the Bible and impressed the leader greatly. He was curious to learn more about the religion taught by the "Black-robe" and would gladly embrace his religion if the missionary would come.

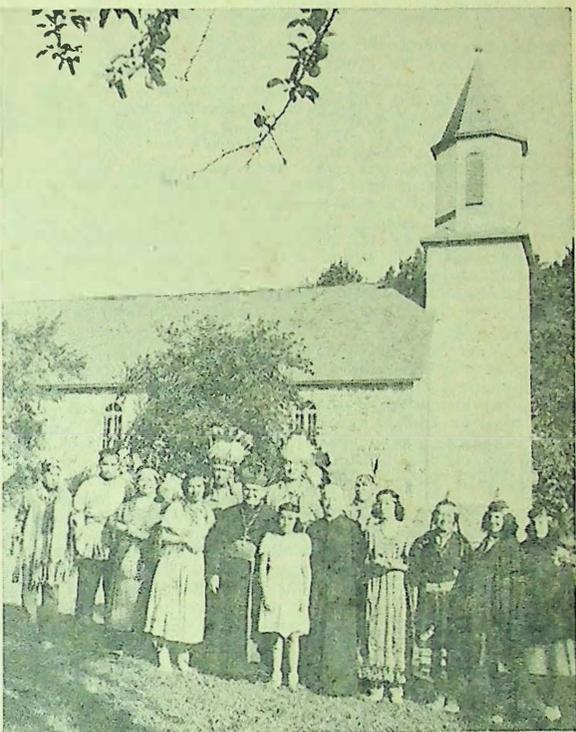
The trading post and a small settlement of Indians had gathered on the east bank of the L'Anse bay near the present Indian settlement of Zeba. This was the only settlement of Indians in the vicinity. Mr. Crebassa had been employed by the American Fur Company and had come to L'Anse in 1837. He too was eager to secure the services of a priest.

### Fr. Baraga In L'Anse In 1843

Father Baraga left LaPointe in the spring of 1843 to see if he could be successful in establishing a mission at L'Anse. At the time he only wanted to see and hear the Indians talk; to know how well they would receive his teachings.

When he arrived the Indians were in a drunken stupor. The "firewater" of the white man had reduced the redman to a sad state. All his furs were traded for the cheap whiskey brought to the Indian country in barrels and distributed only after securing many furs. The barter was unfair but the illiterate Indians did most anything to obtain the white man's drink.

Father Baraga waited until the Indians had drunk the last of the whiskey before he attempted to



Bishop Noa with Indians outside Holy Name Church



Interior of Holy Name Church

talk with them. After about three days they sobered up and the missionary told them of his religion and how the other Indians of his missions had willingly embraced the religion founded by Christ.

The subject was discussed among themselves and after much deliberation it was agreed that if the missionary stayed with them permanently they would listen to him, otherwise his labors would be in vain. This promise was all Father Baraga needed. He agreed to come to them as soon as another priest was stationed at LaPointe and the prospects were good. In the twenty days he stayed at L'Anse he spent his time preaching, saying Mass, and teaching in a part of Mr. Cre-

bassa's house. During this short time he was successful in converting and baptizing about fifty souls.

When Father Baraga decided to settle at L'Anse it was not for his own comfort. It meant that he would be starting from the beginning again. Hardships had always been his lot among the Indians and he wished to continue sharing their burden. Souls—more souls for God . . .

In the fall Father Baraga decided definitely to return to L'Anse. A missionary had been promised him in the person of Father Otto Skolla, a Franciscan who had just arrived from Europe, and he had the consent of his bishop to go further

Continued on page 83A

# Lake Linden Parish Memorial To Msgr. Raymond

## Golden Jubilarian Has Served There Since 1905

A short time ago the attention of the Diocese was focused upon the picturesque city of Lake Linden. There, the venerable pastor of St. Joseph's Church was celebrating his Golden Jubilee of priestly ordination. The history of St. Joseph's Parish and the priesthood of the Rt. Rev. Msgr. Napoleon J. Raymond are quite inseparable.

When the young priest, ordained but a few years, was appointed to Lake Linden pastorate, organized Catholic life in the area extended well over a quarter of a century. Back in 1867, the Calumet Hecla Company located one of its mills in the area of Torch Lake. With the industry established, hundreds of workmen and their families were attracted to the region.

The religious care of these people in the Copper Country fell upon the pastors of Calumet. Mass during this early period was celebrated in the Torch Lake Public schools and in private homes. The sturdy Catholics of the area frequently journeyed to Calumet, however, to fulfill their religious duties.

To elevate this undesirable condition, one of the local mill owners Joseph Gregoire commenced to organize his co-religionists in the building of a small church. When the news of his generous action reached the Bishop of Marquette, the Rev. Francis Heliard was sent as the first resident priest. The new pastor arrived just in time to preside over the completion of the church. At his suggestion, ten extra feet were added to its length. During his first months as pastor Father Heliard lived in Calumet.

On August 27, 1871, the first Catholic Church of the community, later Lake Linden, was dedicated to the glory of God under the patronage of St. Joseph Calasanto. Setting its grand tradition at the very beginning St. Joseph Parish dedicated its first church with great pomp and solemnity with His Excellency, Bishop Ignatius Mrak officiating.

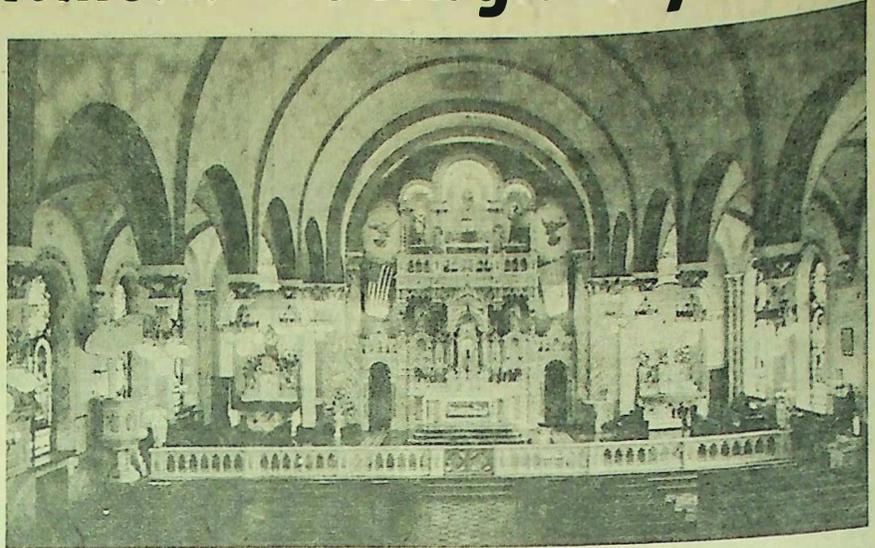
In those early days of pioneer living rectories were a rarity in the Upper Peninsula. To this day many churches can yet be seen which are equipped with extra

rooms in the rear to be used as living quarters. This was not to be the case in St. Joseph's Parish. Again the generosity of Mr. Gregoire caused the construction of a good sized rectory. From this time on the priest has lived in the midst of his people.

In 1881, the first pastor, Father Heliard, was transferred to the city of Menominee. On June 15, of the same year, the Rev. Peter Menard arrived to assume the pastorate. Father Menard immediately turned his attention to the parish church. It was apparent that it should be at least reinforced. As he proceeded in the project, however, the complete rebuilding of the church seemed necessary. Using materials from the original church, the parishioners constructed a second edifice. Bishop John Vertin dedicated it once again to St. Joseph. This was of course in deference to the parish's patron, Mr. Gregoire.

With the change of buildings the patron saint was changed as well. The parish now existed under the protection of St. Joseph, Spouse of the Blessed Mother. This rededication took place on Nov. 5, 1882. It was in the same year that Torch Lake changed its name to the present Lake Linden.

In these years of material accomplishment the cause of Catholic education was not neglected. In order to provide religious knowledge as well as instruction in the French language, in 1881 Madame Pierre Pichette opened a class for seventy children of the parish. By the time of the Church's rededication the original enrollment had increased five-fold. This trend continued so that it was necessary to build a new school. This was accomplished in 1886. At that time the new school was staffed by the



St. Joseph's Church, Lake Linden

Holy Cross Sisters. When the Indiana religious left in another three years, lay teachers were hired to continue the school. This arrangement lasted until the sisters of Jesus and Mary from Quebec arrived to staff the school in 1893. The Sisters of St. Joseph of Concordia, Kansas, assumed the responsibility of teaching the parish school in 1896. After decades of devoted service they still are to be found in the parish classrooms.

Because of the growing population as well as certain national tention it appeared wise to form another parish in Lake Linden. During the administration of Father Menard assistant priests were provided for the German population. These priests included Frs. Nicholas Reding, J. E. Struff and Joseph Moder. In 1888, the situation achieved a happy solution in the founding of Holy Rosary Parish. Five years later other parishioners founded the church of St. Cecilia in Hubbell.

When Father Menard was transferred to the church of St. Ann in Escanaba, the Rev. Michael Letelier succeeded him. He in turn was followed by the Rev. F. S. Marceau and J. A. Sauriol, his assistant. The Rev. Paul Tatin assumed the pastorate in May of 1896. A few months later he was succeeded by the Rev. M. T. Dugas of the Viatorian Fathers.

After this quick succession of priests the Rev. Edward T. Bordas remained in the Lake Linden pastorate for eight years. During that time he was assisted by the Rev. P. Lebon, C.P. and Rev. Joseph LaMotte.

Much of Father Bordas' effort was consumed in trying to build a new church. His project was not an easy one, however. In spite of the difficulties he encountered he did succeed in building a large basement. This was finished and modeled into a basement church to be used until the superstructure could be added. The first Mass was celebrated in it on the 26th of January, 1902.

It was not until the present pastor Raymond arrived, however, that the upper portion of the church was undertaken. Appointed on September 14, 1905, the young and enthusiastic Father Raymond

took a quick survey of his parish needs. His first discovery informed him that the church carried a huge debt.

More serious than this however, was the internal strife found among the parishioners. Calling for good will and sacrifice, the new pastor originated a building fund. He made it clear that everyone was expected to do his share. With dispatch, plans were drawn up for the completion of the basement structure. It is admirable to note that Father Raymond acted as his own architect and contractor. Surprisingly no contracts were let but the construction was accomplished by day by day hiring. In addition to the work on the upper story the resourceful priest found it necessary to rebuild part of the basement structure as well.

On December 8, 1912, the present imposing church was solemnly dedicated by the Most Rev. Frederick Eis, Bishop of Marquette. In line with the beautiful ornamentation of the church an eloquent sermon was preached by the late Father Francis X. Barth of Escanaba.

For the next two decades things proceeded quietly in St. Joseph's Parish and Christ lived in his parishioners. It was becoming increasingly apparent however, that a new school and convent were needed. The Sisters of St. Joseph had long carried on under the inadequate facilities. With the loyal cooperation of the people, many of whom were alumni of the old school, Father Raymond set out to build a new school-convent combination. Their actions were hastened, however, when the old frame structure was destroyed by fire.

In 1930, the new, modern fire-proof building was built and dedicated. It is unique insofar as its three stories house three different departments. On its first floor the Little Gym Theatre is located. Run by the parish, it is the only movie house in the community. A gymnasium and connected facilities adjoin the auditorium. The convent and chapel are housed in the second story and on the third eight classrooms and the library are situated.

In 1937, the church was decorated as it stands now. Sixteen stained glass windows of exceptional beauty were installed. The stations of the Cross were donated by Mr. Joseph Bosch, who proved himself an excellent benefactor of the parish and school. One of the extraordinary features of St. Joseph's Church is the fact that four Masses may be celebrated at one time. Above the main altar a shrine to St. Joseph is found in a decorated alcove.

In 1947, the late Bishop Francis J. Magnier caused the Holy Father to take recognition of the many labors of Father Raymond. Thus he was made a member of the papal household. Because the beloved Ordinary died shortly after this, the Rt. Rev. Msgr. Raymond was invested with the sacred purple of the church by Msgr. Joseph L. Zryd, then Administrator of the Diocese.

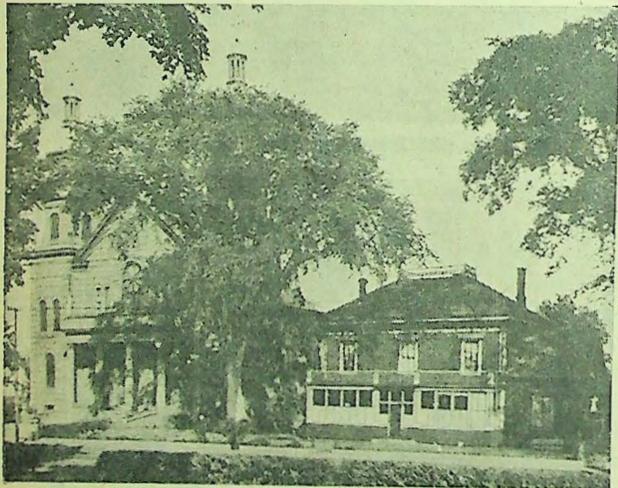
In July of 1948, the bells in the twin spires of St. Joseph's Church were made to ring automatically. The project was financed

through the generosity of Msgr. Raymond. It is interesting to know that there are three great bells in use—one weighing 1,900 pounds is dedicated to God the Son with St. Joseph as its patron. The second bell weighs 1,200 pounds and is dedicated to God the Father under the patronage of St. John the Baptist. The third, weighing 800 pounds is dedicated to God the Holy Ghost. St. Gerard Magella, St. Ann and St. Joan of Arch are its patrons. Dedicated to the pastor, families of deceased soldiers of the first World War and 12 other benefactors the bells were solemnly blessed on May 21, 1922, by the late Msgr. Henry Buchholtz.

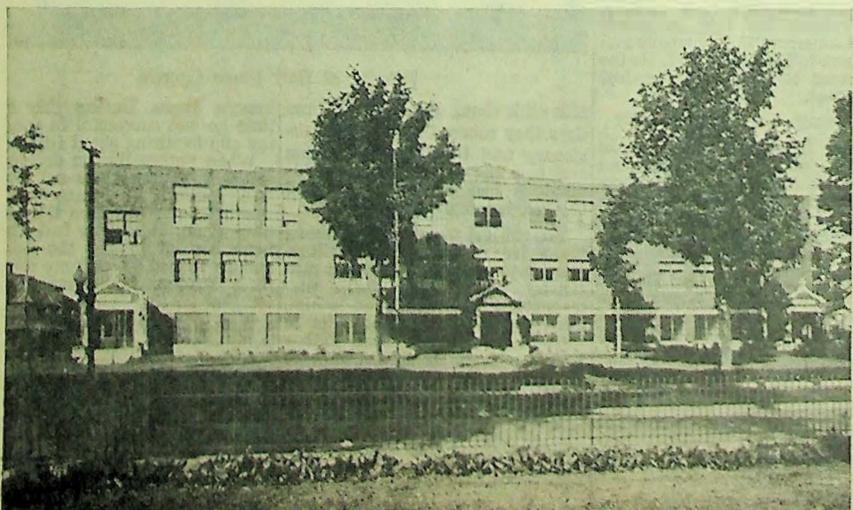
For many years Msgr. Raymond had cherished the thought of a new rectory. Due to the lack of material the construction of this building took almost two years. Again beginning in 1950, Msgr. Raymond served as architect and contractor of the new spacious structure. In May of 1952, His Excellency Bishop Noa, dedicated the present rectory. Large and very practical it is one of the best in the midwest.

Thus, during his forty-eight years in Lake Linden Msgr. Raymond completed the beautiful church, built the imposing school and the modern rectory. These buildings shall stand as monuments to his devotedness, his ingenuity and his zeal for souls.

During its history, St. Joseph's parish has given many of its sons to the priesthood and daughters to the religious life.



St. Joseph's Church and Old Rectory



St. Joseph's School, Lake Linden

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## Fr. Reis At Holy Rosary, Lake Linden, Fifty Years

Early in 1888 the crowded conditions in St. Joseph Church, Lake Linden, necessitated the formation of another parish; therefore, the German and Irish families separated from the French and under the first appointed pastor, Rev. John Henn, began the establishment of the new congregation. Mr. Joseph Bosch donated a site on a hill near the western

border of the town. Here, under the administration of Rev. A. T. Schuettelhof, who had succeeded Father Henn on May 1, 1888, the new parish built a combination church and school. These modest frame structures were very precarious in the eyes of those worshippers whose sacrifices had made them possible.

### Church Dedicated In 1888

The church was dedicated by Bishop Vertin, October 12, 1888, to the honor of the Blessed Virgin under the title of Holy Rosary. That same autumn the school was opened and two laymen, George and Michael Kunkel, were engaged as teachers, one of whom also filled the position of organist. These two worthy pedagogues continued in the capacity of teachers for six years.

### Sisters For School In 1894

On August 29, 1894, in response to an invitation directed to the Mother Superior of the School Sisters of Notre Dame, Milwaukee, three sisters of that congregation arrived to take charge of the school, which at that time had an enrollment of 118 pupils.

The first sisters were Sister M. Redempta, Sister A. Gisella, and Sister M. Ceslava. By January, 1895 the steadily increasing enrollment made the opening of a third classroom imperative. Sister M. Orielda was the new teacher.

The first year of school under the supervision of the Sisters proved so successful that at its close in June, 1895, the enrollment had mounted to 136 children. Among the Sisters who shared in the early hardships of the parish and who labored here long and zealously were Sister M. Arnolda who succeeded Sister Gisella as teacher and organist in 1895, and Sister M. Etienne, who replaced the first Superioress, Sister M. Redempta, in August of 1896, remaining here until August of 1921. In 1903, at the instance of Father Doser, another classroom was opened. To provide a residence for the Sisters, Father Nobsch purchased a house near the school.

As recalled above, Bishop Vertin placed the direction of the new parish in charge of Fr. Schuettelhof in 1888. The following April he resigned the charge and from May, 1899 to July, 1904 the following priests ministered to the spiritual needs of the parish: Rev. Joseph Haas, Rev. A. G. Geers, Rev. H. N. Nobsch, Rev. Joseph E. Neumair, Rev. John Henn, Rev. Frederick Richter, and Rev. A. J. Doser.

### Fr. Reis Here 50 Years

July 7, 1904 the present pastor, Rev. Henry J. Reis, took up his duties among the good people of Holy Rosary congregation.

### Properties Completely Destroyed By 1905 Fire

During the winter of 1905 the interior of the church was artistically decorated. In May of the same year a very successful Mission was preached by two Jesuit Fathers. This short season of General rejoicing was followed by a severe trial. In the early morning hours of June 1, 1905 the church, school, and parsonage with their furnishings were destroyed by fire.

Saddened, but not disheartened, pastor and people immediately began plans for rebuilding church and school. However, there was much opposition with regard to retaining the old location on the summit of the steep hill. It was finally agreed to buy two lots in the business section of the town and upon this site a modern brick building arose. Like the destroyed edifice this too is a combination church and school.

### New Church Ready In 1906

Through the kindness of Village authorities the tried congregation was given free use of the City Hall for Sunday services. In September

## Holy Rosary Reaches Its Golden Milestone

On Sunday morning, May 29, 1938, at 10:30 o'clock a colorful procession wound its way from the rectory to Holy Rosary Church. The golden sun sent its cheering rays upon the living rosary of children in white and golden colors, the societies of men, including Fourth Degree Knights of Columbus in uniform, altar boys in black cassock and white surplice, and lastly the Reverend Clergy and His Excellency Most Reverend Bishop Joseph C. Plagette in sacerdotal robes.

His Excellency celebrated the Pontifical High Mass. Rev. Alfred Herman, O.F.M., a boy of the parish, delivered the Jubilee sermon. The choir contributed towards this festive occasion in the rendition of Mass which was permeated with notes of Jubilee.

Whole-hearted cooperation made this great day a success.

an improvised school was opened in two vacant store rooms. The following March the school was ready for occupancy and on June 24, 1906. Bishop Eis solemnly dedicated the new church.

In 1909 a priest's residence was erected. For this project the men of the parish gave time and labor gratis.

For the time the Sisters continued in their home on the old hill location until the summer of 1915 when a house was bought just three blocks from the church and school. This was remodeled, an addition with chapel was added; thus the Sisters were provided with a comfortable home.

In 1924, the interior of the church and school was redecorated. The designing and execution of the work was carried out by Fr. Joseph Ling, a priest of the diocese.

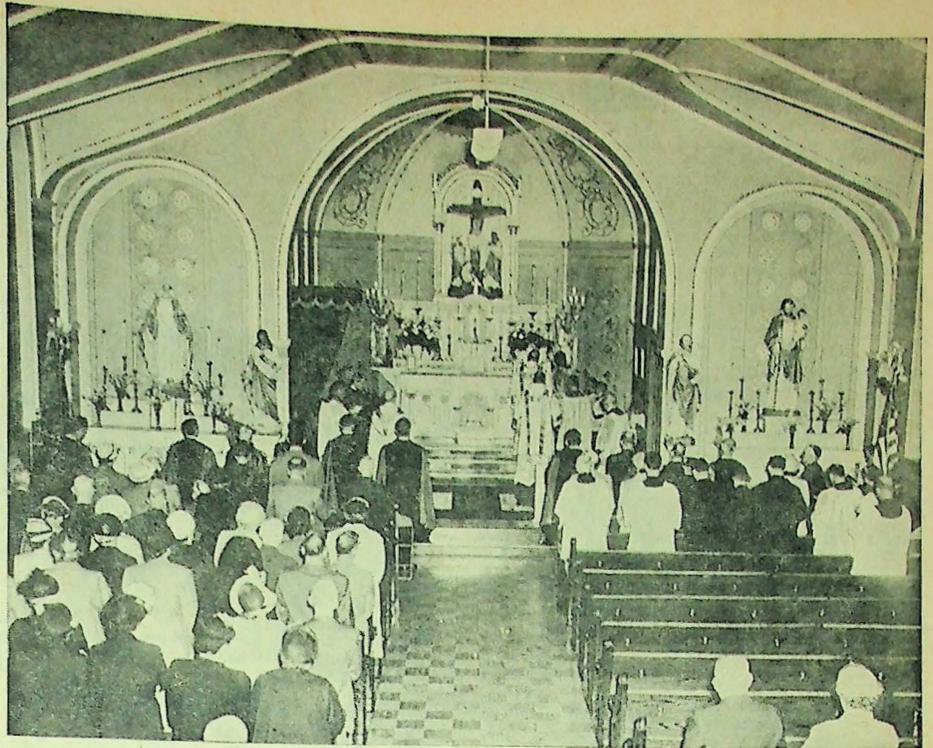
The people of Holy Rosary parish have ever taken a keen interest in their church and school and with a feeling of just pride they look back over the accomplishments of their fifty years of existence. Many sacrifices have been required on the part of pastors, sisters, and people; therefore their Te Deum of grateful praise will rise heavenward.

## Dollar Bay Parish Set Up In 1894

In 1889 the Lake Superior Smelting Works and a copper wire mill was located on the bay. Around these two industries grew what is today the village of Dollar Bay, at first called Clark.

Being only four miles from Houghton or Hancock, the first Catholic residents attended religious services at either of the two places. Subsequently, as their number increased, Mass was said for their benefit by one of the Hancock priests in the school house.

The initial collection for the building of the church was made by Fr. Hoeber. Two lots were donated by the Dollar Bay Land and Improvement Company. During the summer of 1892 the church was completed. It was blessed by Bishop Vertin on November 6. Fr. Joseph Dupasquier was named first pastor. He died several months later and again the care of the church fell to Hancock and Houghton priests until December, when Fr. A. Doser was assigned as pastor. He built a rectory,



Inside view of Holy Rosary Church

## St. Cecilia Parish, Hubbell

Like many other villages throughout the Copper Country, Hubbell is an outgrowth of the Calumet and Hecla mining interests. The company built its smelters there in 1887, drawing a considerable number of workers to the area.

Most of the first employees came from Lake Linden where the Catholics continued to worship, walking the two mile distance.

On August 24, 1893, Fr. Joseph A. Sauriol was appointed to take care of the new congregation. Mass was first said in the old skating rink. Plans were laid immediately for the construction of a church.

A site was selected in the heart of the village and purchased for fourteen hundred dollars from Dr. Simonson. The corner-stone was laid by Bishop Vertin on the 24th of September. On the first day of November, Mass was celebrated in the new church.

Father Sauriol remained as pastor until October of 1894, when he was succeeded by Fr. Raphael Cavicci. Father Cavicci remained for five years and under his administration the congregation grew

and prospered. The first two pastors lived in rented homes but during Father Cavicci's administration the present brick rectory was built.

On November 5, 1899, Fr. James Miller succeeded Father Cavicci. With the approval of the Bishop, Father Miller one month later exchanged pastorates with his neighbor of Dollar Bay, Father Henry Zimmermann.

### Fr. Zimmermann built School In 1903

During Father Zimmermann's pastorate a new parochial school was built at a cost of \$20,000. Since the opening of the school in 1903, it has operated under the free system and has been staffed by the Sisters of St. Francis of Milwaukee, Wis.

Father Zimmermann died on July 1, 1936, the thirty-seventh year of his fruitful pastorate. He was succeeded by the present pastor of St. Cecilia's parish, Father Bernard Eiling.

During Father Eiling's pastorate many needed repairs and changes

in the church, school and rectory have been made.

One of the outstanding events in the parish occurred on Sunday, June 14, 1953, when Father Eiling observed the fiftieth anniversary of his ordination to the priesthood. The community, parish and diocese paid tribute to Father Eiling's work on this occasion.

The first recorded Baptism is that of Elizabeth Hesse, September 10, 1893.

On November 11, 1893, Casimir Baisichi and Mary Mordini were married, the first in the parish.

The first Burial was that of Charles Jolicour on September 20, 1893.

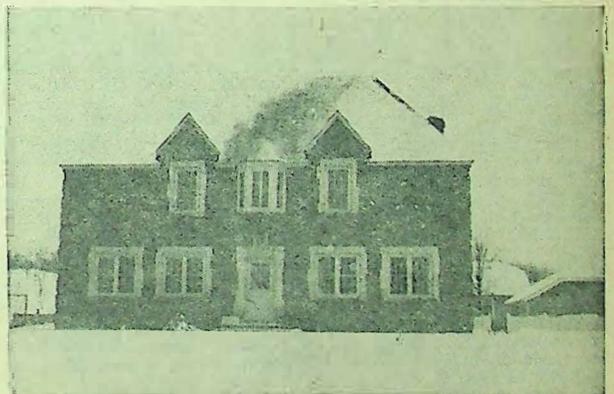
### Blessed With Vocations

The deep faith of the people of Hubbell has been rewarded by God. It is recorded that over 40 girls have entered the convent. At present the Joseph LaMothe family has three girls with the Franciscans and one son a priest in the Diocese.

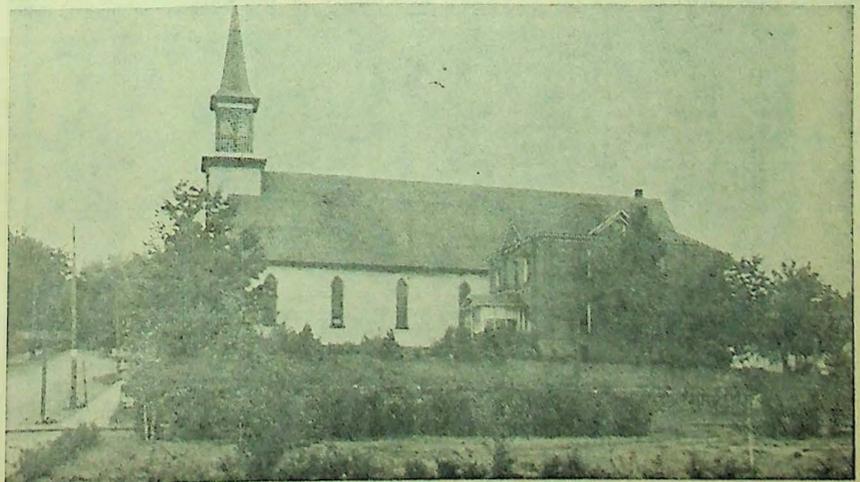
which was completed by Dec. 9, 1894.

Succeeding pastors were Frs. H. Zimmerman and James Miller, until the turn of the century. Fr. Zimmerman lengthened the church in 1901 by 30 feet and added a confessional, statuary, railing, stations and a hot air furnace. He spent a total of \$5,000 on interior and exterior improvements. The parish at that time numbered 110 families.

In the intervening years the parish had its ups and downs, governed mostly by the laboring conditions of the area. Priests who served there included Fr. John J. Leckman, Raymond J. Garin, Jerome Larsen and today, John Noel Arneith. The mission is now attached to Franklin Mine.



St. Cecilia Rectory, Hubbell



St. Cecilia Church and Rectory, Hubbell

## Franklin Mine Was Once Hancock Mission

On May 1, 1910, the Holy Sacrifice of the Mass was offered up on Quincy Hill for the first time by Father Anthony Sousa, O.F.M. He had been sent by Bishop Frederick Eis to make an attempt to organize on Quincy Hill a mission for the benefit of the Italian people. Father Thomas J. Atfield, who at that time was pastor of St. Patrick's Church in Hancock, had called the attention of the Bishop to the fact that these people needed attention and service.

Catholics of other nationalities, principally the Irish, who had formerly attended Mass at St. Patrick's in Hancock, were now delighted to have an opportunity to attend Holy Mass in the immediate neighborhood of their homes. From May 1 until the late autumn, Father Anthony continued his ministrations in the quaint little Norwegian church which was located on the edge of the Quincy Woods just back of the Quincy Mine office.

### Fail To Organize Parish

However, Father Anthony failed in his efforts to establish a new parish at this time, and, in the late Fall the saintly and humble Father Anthony was removed much to the disappointment and sorrow of his little flock. The people considered the number of Catholics on Quincy Hill sufficiently large to have a Catholic Church established in their midst and these enthusiastic and zealous Catholics petitioned the Bishop and the Apostolic Delegate to this effect. Much credit should be given to the effective leadership of great characters, Capt. Con O'Neill, James D. McCarthy, and Mrs. James Howard.

In the Spring of 1911, Bishop Eis assured the Apostolic Delegate that he would send a priest and he called on Father Henry Kron who was at that time pastor of St. Charles Church at Rapid River, and who was especially fitted for the new assignment on account of his zeal and his linguistic ability.

### Second Attempt Successful

In September of 1911, Bishop Eis sent Father Kron to take a census of all Catholic families on Quincy Hill. He found about eighty Italian families, thirty Irish families, and twenty-five Croatian families, making a total of one hundred thirty-five families in all. On Oct. 21, 1911, Father Kron was appointed as pastor of the new parish. Again, the new congregation found a hospitable home in the little Norwegian church in the Quincy Woods. There, the Protestant and the Catholic met, each one at his own services, but peacefully and on friendly terms. The Catholics freely expressed their gratitude to their Protestant hosts. Father Kron lived in a rented home in West Hancock because practically every home on Quincy Hill was then occupied.

### Social Starts Parish Fund

The first social activity was held at the home of Capt. George Kopp, on Thanksgiving Evening, Nov. 24, 1910. The ladies organized St. Anthony's Sodality and the following officers were elected: President, Miss Anne O'Neill; Vice-President, Miss Elizabeth Harnett; Secretary, Miss Annie T. Kelly and Treasurer, Miss Mayme O'Neill.

Preparations were made for a card party. This initial activity was held at the home of Capt. Con O'Neill on Dec. 2, 1910, and the proceeds of this party proved to be the financial nucleus of the new parish.

Upon the arrival of Father Kron,

a collection was taken immediately, among the Catholic families and the business houses. Generous contributions, and the proceeds of a very successful Fair, enabled Father Kron to pay for the erection of the basement of the new church. The dedication of the new Basement Church took place on Sunday, Sept. 29, 1912. On that day a public procession took place from the temporary haven in the Quincy Woods to the new Basement which would be a permanent home for our Lord in the Blessed Sacrament. The clergy, local societies, and members of the new parish joyfully took part in this procession and rejoiced as they followed the large Crucifix to the place where had been erected another altar on which to offer daily the Immaculate and Divine Sacrifice. The blessing of this humble Bethlehem was given by Monsignor Faust, and the church was dedicated to Our Lady of Mount Carmel. Rev. Fr. Medin of Calumet preached sermons in Italian and Croatian, and Father Zimmerman of Hubbell preached in English.

### Still Basement Church

St. Anthony's Sodality was reorganized and young ladies, alone, became members while the married ladies of the parish organized the Sacred Heart Altar Society. Card parties, bake sales, and bazaars were arranged, alternately, by the two societies. The outlook was promising but in 1913 a general strike in the copper mines occurred and the revenues of the parish were greatly impaired. Later, several depressions and adverse economic conditions presented obstacles which prevented the erection of the proposed church edifice and the happy parishioners are still worshipping in the Basement church. Our Lady of Mount Carmel has weathered the economic storms. It would seem that she wants this acritical altar here, permanently, in a region which has been hallowed by the saintly footsteps of holy missionaries like Bishop Baraga and the revered Father Edward Jacker.

### Build Rectory In 1916

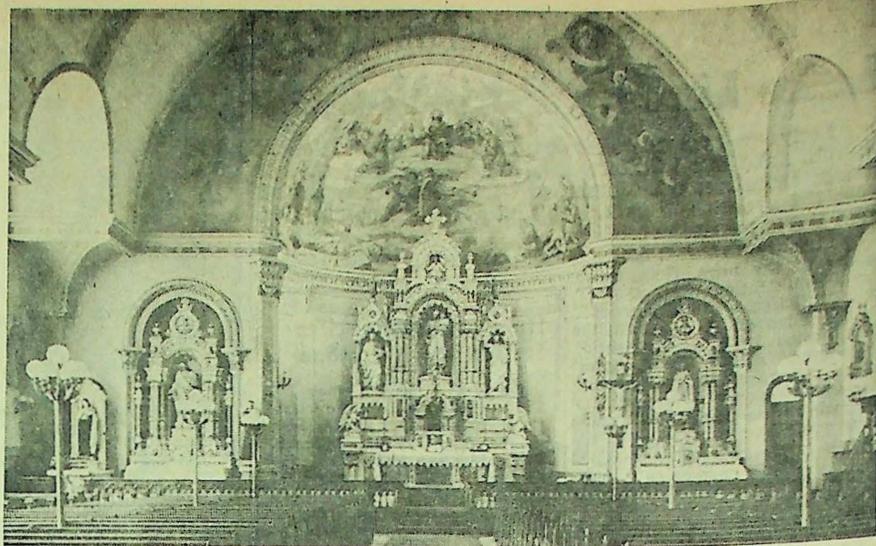
During the summer of 1916, the new rectory adjoining the Church, was built, and Father Kron moved into the new home in September of 1916. At that time the Quincy Mining Company granted a warranted deed to the lots where the church and rectory stand.

### Parish Counts 3 Priests

The first altar boy to serve the Mass offered by Father Anthony on May 1, 1910, was Alphonse Murphy, and he continued his service as a faithful server until he entered the Monastery of the Passionist Fathers in Chicago. He was ordained to the Holy Priesthood on August 14, 1921, and offered his first Mass on the following day, August 15, at the Passionist Monastery in Norwood Park. He offered his first Solemn High Mass in Our Lady of Mount Carmel Church on August 22, 1921. The earnest youth who carried

### Pastors of Mount Carmel:

Father Henry Kron, D.D.  
 Father Peter Bleeker  
 Father George Dingfelder  
 Father Eugene Hennelly  
 Father William Schick  
 Father Thomas P. Dunleavy  
 Father F. X. Ronkowski  
 Father Gino Ferraro  
 Father Arnold E. Thompson  
 Father Aloysius Ehlinger  
 Father John N. Arneth



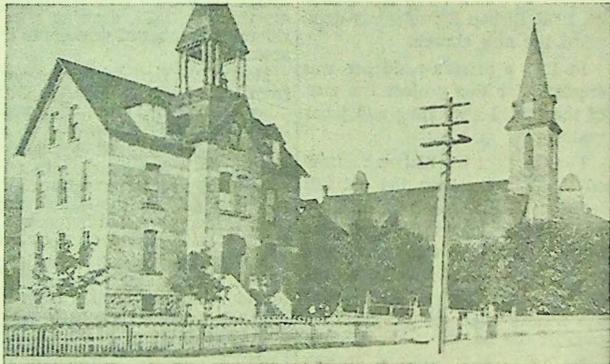
Interior of St. Joseph Church

## Slovenians Founded St. Joseph's, Calumet

From 1861, when Joseph Wertin, and soon after him Peter Ruppe, first arrived in Calumet, the colony of Slovenians increased rapidly. One by one they augmented their number and found occupation with the Calumet and Hecla Mining Company. Urged by their compatriots, many left the old country to find work in the newly opened mines.

The first priest to minister to the needs of the Slovenians was Father Weninger, S.J. In May of 1899, Father Joseph Zalokar arrived to become the first pastor

dollars towards the building fund. The corner stone of the new church was laid by Bishop Wertin on September 29, 1889, and dedi-



St. Joseph Church and School

of the new congregation. The new pastor at first resided with the pastor of Sacred Heart church. He offered Mass at special hours for them and the Croatians who made common cause with the Slovenians.

President Agassiz of the Calumet and Hecla Mining Company granted the parish a lease on two lots at the corner of Oak and Eighth streets and donated two thousand

the large crucifix at the head of the procession on the day the church was dedicated returned as Father Bede C.P. It was a day of thanksgiving and rejoicing for the entire parish. Father Bede worked as an instructor and as a missionary and spent three years in Jerusalem. He was called to his eternal reward on April 18, 1943.

Again, a faithful altar boy received a call to the priesthood and religious life in the person of Michael Hale. He was ordained in Saint Paul on May 31, 1947, and offered his First Solemn High Mass in Our Lady of Mount Carmel Church on June 1, 1947.

to the rectory on the north side. On November 18, 1891, in the absence of the Ordinary, the retired Bishop Mrak blessed the three bells. This is reported to be the venerable Bishop's last public act. Father Zalokar left in the summer of 1892 and was succeeded by Fr. Marcus Pakis.

### 1902 Fire Destroys Church

Plans were being made for the construction of a new parish school when disaster struck the parish. On the Feast of the Immaculate Conception, Dec. 8, 1902, the building was completely destroyed by fire. Nothing was saved and the pastor barely escaped with his life.

Reduced from prosperity to ashes and rendered homeless, the congregation found accommodation in the Italian church. The question of rebuilding was immediately taken up and after considerable discussion it was agreed to replace the old church with one of solid sandstone.

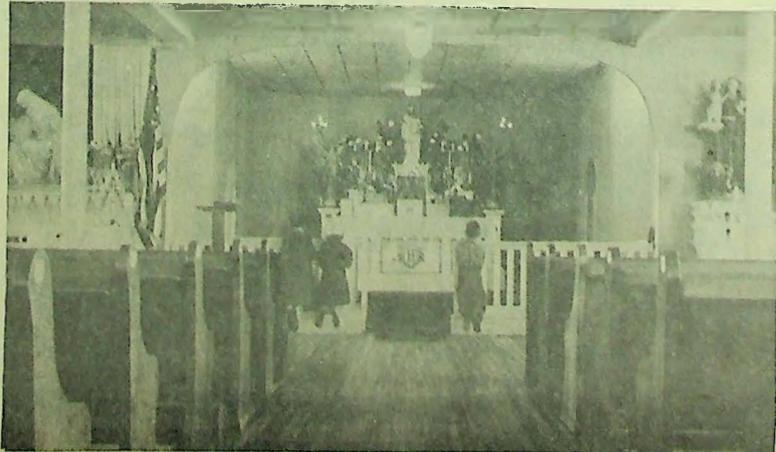
The contract was awarded to Paul R. Roehm for the sum of forty-six thousand six hundred dollars, this including the exterior work only.

Just before Lent of 1903, the basement was completed and equipped for services. At this time Father Pakis was compelled by ill health to leave the pastorate. He was succeeded by Fr. Luke Klopocic on April 7, 1904.

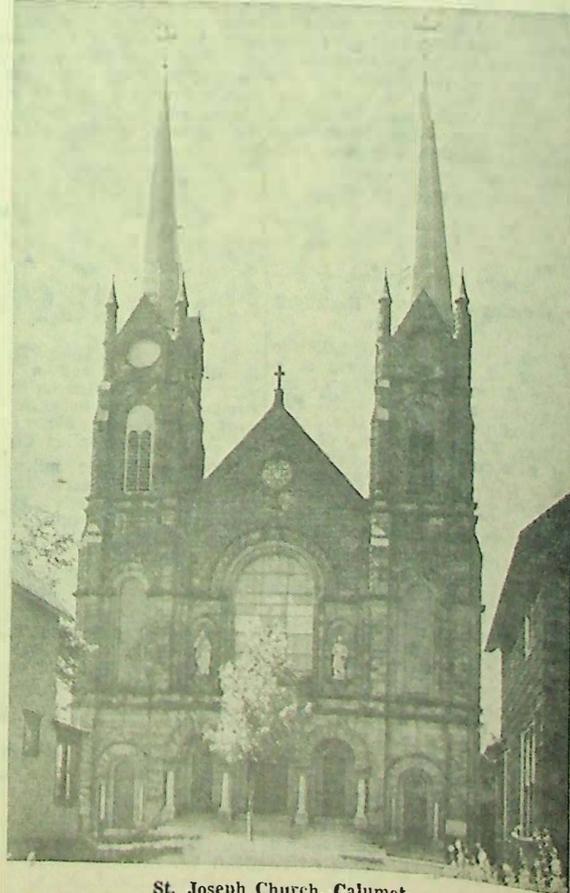
### New Church Cost \$75,000

During the pastorate of Father Klopocic, the church was completed and the total cost of construction was in excess of \$75,000. Upon

Continued on page 73A



Our Lady of Mt. Carmel Church, Franklin Mine



St. Joseph Church, Calumet

# Sacred Heart Is Mother Parish In Calumet

## Franciscans In Charge Of Church Since 1890

By SISTERS OF NOTRE DAME

To begin the history of Sacred Heart Parish in Calumet one must set down October, 1865, the month of the discovery of the Calumet Mine.

Father Edward Jacker went from Hancock to Calumet to visit the new mining location several times between then and 1868. He would say Mass in the home of Captain John Ryan who served as his altar boy.

The first baptism was performed on October 18, 1868. Captain Ryan had previously made arrangements for Father Jacker's Sunday Mass to be said in the old Calumet and Hecla carpenter shop. Father Jacker set up permanent residence in Calumet in the spring of 1868. A building site was offered for purchase in the center of the then infant village of Red Jacket. However, with Captain Ryan's aid and advice a land-lease was obtained from the mining company in Hecla Location near the site of the present church, and the building of a plain church 40 by 90 at a cost of \$4,000 was begun. In 1875 the first rectory was added, during the administration of Rev. John Brown.

The embryo Calumet parish was served by pastors and assistants through a succession of diocesan appointments until in 1890, when its care was accepted by the Franciscan Fathers of the St. John the Baptist province, Cincinnati. Father Peter Alcantara Welling, O.F.M., was sent from Hancock as acting administrator, arriving for Sunday, December 7, 1890. In August, 1891, Father Hilary Hoelscher, O.F.M., was appointed first superior.

For some years this first parish in Calumet served the needs of all Catholic residents there and it was not dreamed that it would be the parent body of five more churches. Because of such early unity Father Peter Menard was able to purchase for \$900 from the Laurium mining company in 1880 a section for a cemetery. This area, commonly known as the "old Hecla Cemetery" remained in charge of Sacred Heart Parish.

Father Faust in 1887 dreamed of beginning a parochial school in Calumet. From the proceeds of a fair, \$2,100 was realized and purchase of 20 lots was thus possible. The plan, however, met with opposition so that it was greatly reduced, a move which cost dearly in loss of funds and available space later. The first Sacred Heart School was, therefore, built by Father Peter A. Welling, O.F.M. On the first day, when the school was opened and blessed, 325 pupils were registered and in the second week the enrollment rose to 375. In 1893 a high school course was added.

The year 1897 saw the breaking of ground on June 14 for a new and roomier Sacred Heart Church structure. Drawn up in blue print by Architect Picket of Cincinnati, it was an all-sandstone edifice including under one roof a larger and more modern church, a winter chapel, rectory, and parish hall. The cornerstone was laid on Sunday, July 18, 1897, and on October 16 of that year the new church was dedicated by the Right Rev. Bishop Vertin to the Sacred Heart of Jesus. Father Peter, who built the new Sacred Heart Church, was so able an administrator that its total cost of \$57,600 was met almost entirely within three years.

In 1899 Father Sigismund Pirron, O.F.M., arrived as pastor of Sacred Heart and his significant contribution was Sacred Heart High School, built in 1902. To this he added the new Sisters' home in 1906. In that year, too, he had a Schuelke pipe organ custom-built in Milwaukee for the church and installed it at a cost of \$4,000.

In 1905 the Franciscan Fathers accepted the missions in Keweenaw County. These missions now have churches at Mohawk, Gay, Phoenix, Eagle Harbor and Copper Harbor.

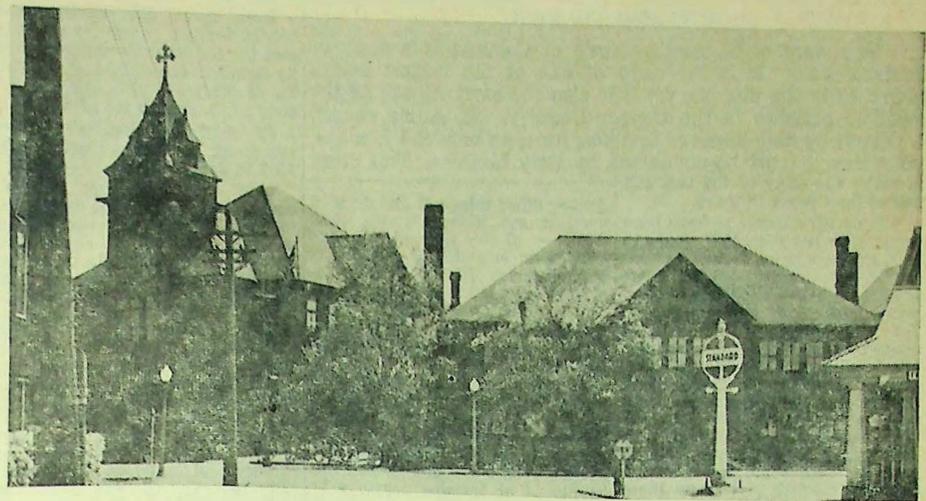
Early parochial organizations were: The Third Order of St. Francis, the Holy Name and Altar Societies, St. Vincent de Paul Society, Guardian Angel Society, the Young Ladies' Sodality, an active Sacred Heart League, Knights of Columbus and Catholic Foresters. The Ancient Order of Hibernians formed a naturally strong, fraternal body in the parish at this time and for many years thereafter.

In the administrative tenure of Father Basil Henze, O.F.M., who came in 1913, a wing was added to the rear of the high school building which gave accommodations for a pleasant library and typing room, and below them laboratory and workshop space for physics and chemistry. The annual enrollment had increased to 800 pupils.

The parochial Golden Jubilee in 1918 was, like the armistice, a happier milestone. Two years previously a Golden Jubilee Society had been organized. This body first canceled the remainder of the parish debt and then contributed to a Jubilee fund. Leading organizers of the movement were pioneers Peter Ruppe, Sr., President; Albert Holtzenhof, Vice-president; and Malachy Roche, Treasurer. Father Erasmus Dooley, O.F.M., a native son of the parish and an Army Chaplain, just returned from overseas duty, preached the Jubilee sermon in his military uniform. Steiner's oratorio, "The Crucifixion" was presented at the Golden Jubilee program.

1918 - 1932

Records for 1918 show that there



Sacred Heart High and Grade schools

were 450 families in the parish and 17 Sisters were conducting the school on an interparochial basis. Among the native sons who became Franciscan Fathers were: Rev. Fr. Dunstan Leary, who returned in the twenties to work in the Keweenaw Missions; Rev. Fr. Ulric Kreutzen, who was to do missionary work in China; Rev. Fr. Rembert Kowalski who was consecrated a missionary bishop in China; and Rev. Fr. Ethelbert Harrington, who became pastor at Sacred Heart in 1932; Rev. Fr. Bertin Harrington. Other native sons la were: Fathers Edward Leary, Patrick McArron, and Kenneth Rouleau.

1920 brought the return of Father Julius to Calumet as pastor. Improvements were both material and spiritual: a new slate shingle roof, repairs of the church chimney, introduction of the annual Little Flower Novena and the nine Tuesdays in honor of St. Anthony. In 1926, the Parent-Teachers' Association was organized. The school won Upper Peninsula music honors, and about this time it was fully accredited for academic work.

During Father Luke's pastorate (1927-1929) the Daughters of Isabella were organized in Calumet and the Circle was to prove a real friend to the school. Father Luke was its first chaplain and the Sacred Heart pastors have since held that post.

The sanctuary of the church was enlarged and recarpeted in 1931. June, 1932, saw the First Mass of Father Aurelian Munch, O.F.M., another son of the parish.

1932 - 1953

With the coming of the new pastor, Rev. Fr. Ethelbert Harrington, a long chain of ordinary and extraordinary repairs to church, rectory, school, and convent began. The church grounds were beautified and the high school auditorium was adapted for basketball. In 1933, a Catechetical Society was newly formed along with the League of the Sacred Heart. A beautiful Limpas crucifix was donated that year. At Eagle Harbor, renovation and restoration of the old mission church and rectory was directed by Father Bonaventure Kilfoyle, O.F.M.

In 1937, the reorganized Sacred Heart Sodality took the lead in establishing a "Union of Catholic Youth" in the district which later became a deanery CYO. Under the leadership of Father James Fitzpatrick, O.F.M., the "CYO OWL" was published monthly; there were CYO plays; a basketball team that entered the League was organized. Father James also organized a deanery seminar of Catholic Action which was held at the school.

In 1938 a public address system was installed in church; confessional earphones were introduced and the monthly broadcast of the High Mass on each third Sunday of the month was begun and continues to the present.

A new Hammond Electric Organ was installed and dedicated in 1939. The following year church pews were refinished and the kneelers repaired. Among the retreats conducted for the young people was the CYO Retreat by Dr. Lester Rumble of Australia.

The Golden Jubilee of Sacred Heart School was observed during 1941-1942. Easter week of 1942 was "Jubilee Week" with a Mass, banquet, presentation of "Brother Petro's Return," and other fea-

tures including a Holy Hour for peace and the welfare of the alumni servicemen.

Sacred Heart Rectory was expanded in 1941 by finishing the third floor to accommodate extra priests stationed at Sacred Heart during the summer months for the purpose of serving the missions on Sundays. About this time, too, Father James began saying Mass at Copper Harbor for tourists.

The Y.M.C.C. was taken over in 1941 by Father James and the clubrooms renovated. In 1943, the year of the parish Diamond Anniversary, a major project was undertaken. The church and chapel were insulated and renovated with celotex; the altars redecorated; and an asphalt tile floor was laid. The stations in the church and winter chapel were repainted by Father Ethelbert.

Father Ethelbert also celebrated his Silver Jubilee in November of this same year. He was celebrant at a Solemn High Mass assisted by his brother, Father Bertin as deacon and Father James as sub-deacon. Msgr. H. A. Buchholtz, representing the Bishop and the Diocese, was principal speaker at the banquet. The latter stressed the outstanding work being accomplished by Father Ethelbert for the Province and the Diocese.

In 1944 a fireproof storage vault for valuable records, etc., was built into the rectory, allowing for temporary safe deposit.

Mr. and Mrs. Weldon Dix, choir director and organist respectively, donated a bronze tabernacle in 1945. Miss Mollie Corrigan deeded to Sacred Heart two lots at Copper Harbor for a church in the Keweenaw tourist area.

The most significant addition during 1948 was the mobile sanctuary pulpit made from the console of the original pipe organ.

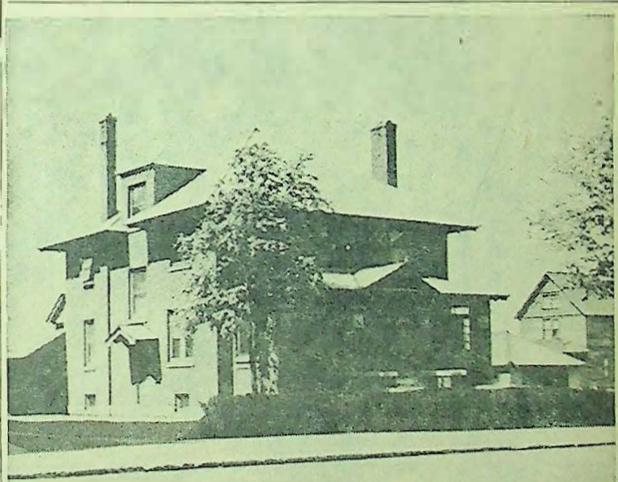
Rubber tile flooring was laid in the sanctuary in 1950.

Father James Fitzpatrick, O.F.M. was appointed pastor in 1951.

During 1952 the rectory's ground floor was remodeled to enlarge facilities for convert instruction classes and a new porch was added to the Sisters' convent.

Currently Father James is assisted by Rev. Fr. Ethelbert Harrington, Rev. Fr. Alphonse Wilberding and Brother Arthur Puthoff while Rev. Fr. Jordan Telles administers the Keweenaw Missions.

Sacred Heart Church has enjoyed, through more than 80 years of parish existence, an abundance of blessing and protection from the Divine Love of its Patron.



St. Joseph parish rectory

## Slovenians Founded St. Joseph's, Calumet

Continued from page 74A

completion it was one of the most beautiful churches in the Diocese.

At the time the new church was completed, the parish consisted of three hundred and fifty Slovenian families and about four hundred men who were either single or whose families were still in the old country.

Croatians Build Own Church In 1901

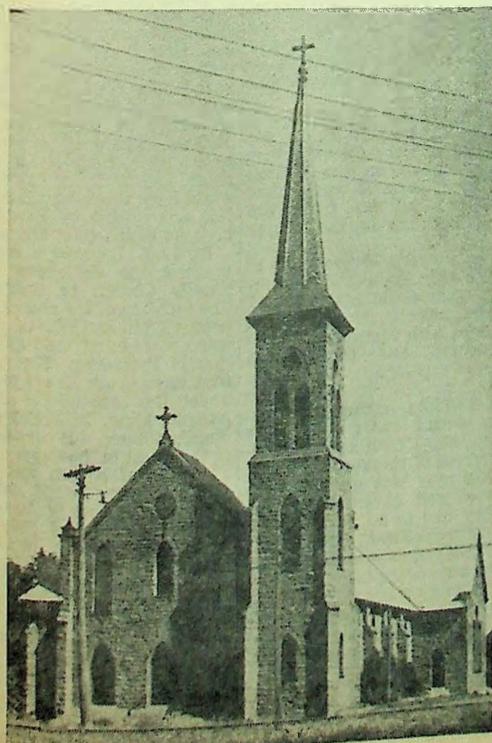
The Croatian families were no longer members of the parish, having formed their own congregation in 1901.

Father Klopce remained at St. Joseph's for twenty-seven years, until his death on Sept. 27, 1932.

August 30, 1953

Northern Michigan Edition  
OUR SUNDAY VISITOR

75A



Sacred Heart Church, Calumet

PLATTENBERG'S

Your Grocery FEATURING  
ONLY QUALITY MEATS

BIG BAY, MICH.

# Calumet French Parish Of St. Ann Started In 1884

By FR. ROLAND DION

The story of St. Ann's church of Calumet is a story of contradictions. It is the story of one of the largest parish churches in the diocese, yet it is also the story of one of the smallest parishes in the Copper Country. St. Ann's church was built by nine hundred families, for nine hundred families, yet today it must be supported by sixty families. This story is really the story of the rise and fall of the Copper Country.

The parish appears to have been founded in the year 1884. Prior to this, the people of French descent attended services at Sacred Heart church with the Catholics of German, Irish and Italian descent. True, the pastors of Sacred Heart church, as a rule, knew French, but English could be the only language used in the church. The singing was not that to which French people were accustomed. Prayers were not said in the language they had learned on their mother's knee. Most of them could not even understand English and many there were who would willingly have given up the eloquent English sermons they heard for the humble homilies of a French priest of their own. Some change was imperative. The French people wanted a church in which their language was spoken. True, they were not numerous at the time; but a mere hundred families.

In the month of March, 1884, they met in St. Patrick's hall.

Among other things, it was decided upon to ask Bishop Vertin, then Ordinary of the Diocese, for permission to establish a French Canadian parish. Bishop Vertin graciously acceded to this request. This permission created such enthusiasm that at the next meeting, \$1,700 was spontaneously contributed.

However, building a new church was quite an undertaking, so it was decided to purchase St. Patrick's hall and transform that into a church. This was done, and the French people of Calumet had the happiness of hearing sermons in their own language in a modest church of their own. Thus, the parish was organized on June 15, 1884, and was given the name of St. Louis of France.

Rev. Antoine Vermaire became its first pastor. For five years he labored in Calumet and his memory will never die among the very old people who were fortunate enough to have been under his care.

He was succeeded by Rev. Fabien Marceau. Fr. Marceau remained as pastor from 1889 to 1895. During his administration the old rectory and old sacristy were built.

Then came Fr. Poulin, who served for two years. He reorganized the St. Ann's Society, doubled its number, established the Sodality of Mary for girls and the Society of St. Joseph for men.

Fr. Michiel Letteliier's sojourn was short. He served from Feb. 1, 1897 to Jan. 1, 1898.

Then came Fr. J. R. Boissonnault. With his arrival began, so to speak, the second and golden era of the parish. The old church had become by far too small to care for the increase in population. In 1900 the old church was demolished to make place for a more spacious building. Again the French people buckled down to work and the church, begun May 3, 1900, was completed on June 19, 1901. It was one of the most beautiful churches in the Diocese. Those who saw it when it was fresh and clean still speak of its marvelous beauty and richness of interior decoration. This new church was given the name of St. Ann. Its main altar cost \$1,126. The church itself cost \$50,000 and in less than three years the debt was wiped out.

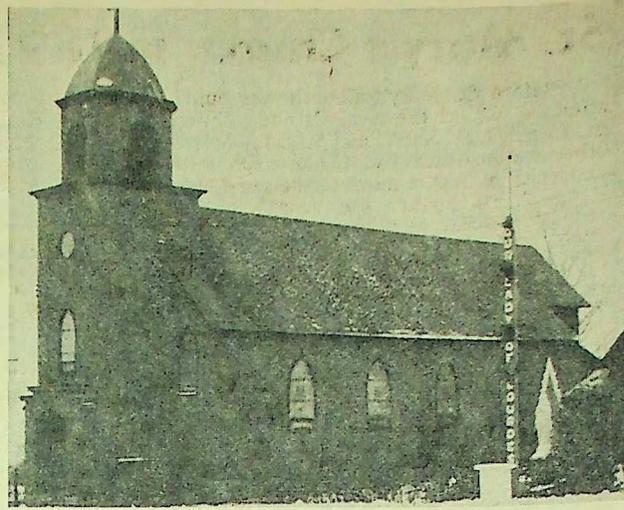
As the years went on the families became more and more numerous. Most of the Italian families had joined St. Ann's church so that, prior to the strike of 1913, St. Ann's church numbered nine hundred families. It must have been a sight to see such a large church so jammed that people had to stand in the street to attend Sunday services. The pastors of the last twenty years, facing empty pews, must often dream of the congregations of those bygone days.

In 1909, a new rectory replaced the old one and was completed on Nov. 25, six months after it had been begun, at a cost of \$9,000.

1913 ushered in the great Copper strike with its riots and its murders. The working men might have been justified in their demands but they certainly did not win out. Then the exodus began and the city that housed seventy thousand just vanished until today its three thousand population is but a ghost of the past.

Having no school, the church basement was partitioned into classrooms. Thus, for a few years nuns taught religion in French to the children of the parish. But the First World War came with its reactions to foreign elements, then the Michigan Department of Public Instruction imposed its stringent requirements, all making it impossible for the French-Canadian Sisters to remain. With their departure, the basement school was closed and French ceased to be taught. For the next few years French could still be used in the pulpit but as the youngsters grew up with only the knowledge of English it soon became necessary to drop the use of French in the pulpit.

For nearly forty years now, a mere handful of families of French descent have clung doggedly and desperately to a church built to be supported by ten times their number. Of course, it is financially impossible for them to cope with the devastation of time. And, what was once a church of beauty is today buried beneath a murky shroud. Yet, all these years they have plodded along, dividing huge bills among themselves, be-



Star of the Sea Church, Atlantic Mine

## Atlantic Mine Among Oldest In Diocese

One of the oldest parishes of the Diocese of Marquette, St. Mary Star of the Sea in Atlantic Mine, can trace its origin back to 1865. At that time the Pewabic Lode was being worked. This operation continued under various companies until 1872 when the Atlantic Mining Company took over the locations development. From the beginning of the locale's settlement Father John Vertin made monthly visits to the Catholic found there. As usual the schoolhouse was the scene of Divine Services. Although private homes were also used.

The mining location remained a mission of St. Ignatius Church in Houghton until 1898. In that year a seemingly impossible task was accomplished in the construction of a parish church. The project was carried out under the direction of the late Msgr. Anton

ing forced to give yearly an average of over \$100 per family. A magnificent tribute it is to the national and Catholic spirit of the French people of Calumet. True, their church is not the beautiful church of yore, but it still remains standing, and it will remain standing until the last of these sixty remains to put his envelope in the collection basket.

Father Boissonnault, who heralded the second era, had the unhappiness of also heralding the third era, the period of decadence. He died in 1918 after seeing the parish dwindle down during the last five years of his life.

He was succeeded by Fr. J. Aldric Paquet who remained pastor for twenty years. During Father Paquet's time, in 1921, the pipe organ was purchased at a cost of over five thousand dollars. In 1925, he replaced the furnace of the church and in 1927 repaired the church to an extent of \$2,500. In 1928 a new roof was put on the church.

1938 saw the coming of Fr. Albert J. Treilles on May 24. He set immediately to work on important necessary repairs on the church and on the rectory. It was during that winter that he built the grotto of Lourdes in the winter chapel.

Then came the depression of 1939. With only thirty-five families working, what could a priest do? Nonetheless, the basement ceiling was covered with celotex, the walls were painted and the church steeple was repaired.

When Fr. Joseph Beauchene came in 1940 he inherited what was left of a church and the leftovers of a depression. With so few families left, most of them out of work, surely his task was discouraging. Yet the church bills had to continue, they had to be paid. His efforts were magnificent but the war came with its high prices. The tremendous task eventually cost him his health, and on June 27, 1950, he was replaced by Fr. Gerard LaMothe. Fr. LaMothe paid off most of the bills left over when he came. He stayed but for a year.

He was replaced by Fr. Roland Dion, present pastor.

Rezek. Many substantial donations were received from the non-Catholics of the area and many of the same entered into the actual building of the church.

Ready for dedication on Dec. 18, 1898, the edifice was set aside for divine worship under the patronage of St. Mary Star of the Sea.

Because the Most Rev. John Vertin, Bishop of Marquette and first priest to visit the Pewabic Mining location was ill, the pastor, Fr. Rezek conducted the dedicatory ceremonies. In its first years Mass was offered only once a month in the new church. But because of the increasing number of Catholics in the area this was increased to every Sunday and Holyday.

The first resident priest was the Rev. Adolph Schneider, who was appointed to that office in April of 1902 when St. Mary's was made a separate parish.

The second pastor, the Rev. Frederick Richter, remained in office over a quarter of a century until his death on March 1, 1930.

For the next few months, various priests of religious orders temporarily served the parish. In December of 1930 the Rev. Herman Fadale became resident pastor. He remained in office for three years.

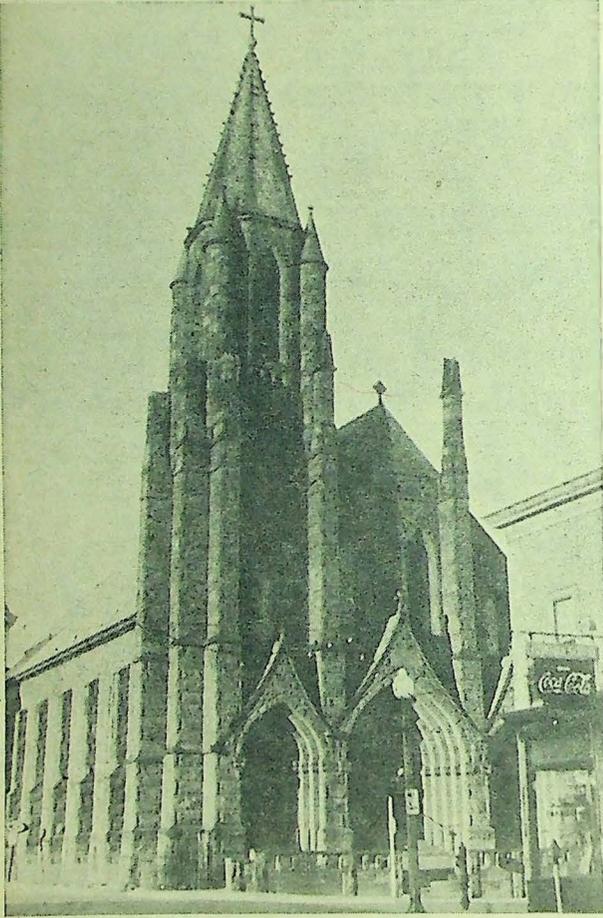
From that time the following priests have succeeded: Rev. Ovid J. LaMothe, 1933-1934; Rev. Stanislaus Mikula, C.P., 1934-1936; Rev. Gerald Harrington, 1936-1944; Rev. Gino Ferraro, 1944-1951; Rev. Andrew Schulek, 1951-1953. Rev. Edward Mihelich is present administrator.

During his pastorate Fr. Richter cared for the parishes of Painesdale and Trimountain as well. In 1921, the parish suffered the shock of seeing its church burned to the ground. A year later, the present structure was completed. Again both Catholics and non-Catholics were most generous in subscribing funds and donations for the new church. At the same time the present rectory was built. During the pastorate of Fr. Fadale a basement was excavated. This was completed by Fr. Gino S. Ferraro.

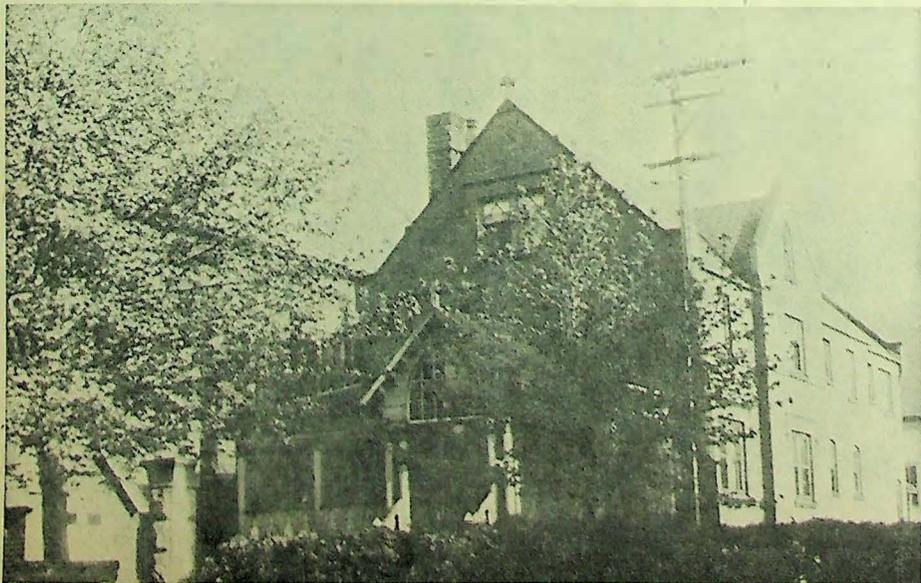
In 1946, St. Mary's Church was thoroughly repaired. A new roof was added and the inside completely redecorated. September the parish observed the twenty-fifth anniversary of its church. A large gathering of clergy and people assisted. The occasion would have been made complete if the late Msgr. Rezek, the parish's founder could have attended. The late prelate was unable to do so however because of his final illness.

In 1917, impressive ceremonies marked the dedication of Holy Family Church in South Range. The building of the new church had been started in 1909. Its basement was covered and used as a chapel shortly thereafter. From its very first days South Range parish was under the care of the pastors of Atlantic Mine. In its day the Holy Family Church was considered one of the finest in the Copper Country. The present church was built in 1936 under Fr. Gerald Harrington.

At present both St. Mary Star of the Sea parish and Holy Family parish are joined, with the priest living in Atlantic Mine. Both parishes have active Holy Name and Altar Societies. High school instructions are given during the week and a Catechetical school is conducted by the Sisters of St. Joseph for the younger children. Holy Family Parish has had one priest son, the Rev. Louis Cappel.



St. Ann Church, Calumet



St. Ann Rectory

# Calumet Italians Built St. Mary's Church In 1893

Before St. Mary's Church was built, the Italian people attended any of the local Catholic Churches—Sacred Heart, St. Joseph's, St. Ann's, and St. Anthony's Polish Church. Since other nationalities had made steps towards erecting their churches in 1893, a move to the same effect was made by the Italians. To further the cause, Bishop Vertin sent Rev. Anthony Molinari to Calumet to assist them in the undertaking.

Between the 15th of August and the third of December, he succeeded in collecting the sum of \$4,000.

Preparations were being made to build in the next spring, when, unfortunately, a strike broke out among the miners of the Calumet and Hecla Company, in which the Austrians and the Italians participated. In an accident at the Whiting shaft ten men lost their lives; it being a Sunday, and a Feast of the Blessed Virgin, the men asked not to be forced to continue work on that day. They were refused and so they walked out. In retaliation the company refused to give, then and there, any ground for the intended church. Father Molinari was removed to Eagle Harbor; the project was dropped and the money returned to the subscribers.

In July of 1895, Rev. Anthony Petillo was sent in order to revive the undertaking, but was unsuccessful, and he left on April 19, 1896. Relations between the company and its Italian employees became, in the meantime, more amicable, and the Italians, like other nationalities, were given the usual support of \$2,000 in cash and two lots fronting on Portland Street.

Two other sites for the building were considered before accepting the present one. One was where the Swedish Church now stands, the other was the corner of 7th and Portland Streets. The reason the other two were not accepted was because the people were not ready to build at the time.

The Italians erected a church which was blessed by Bishop Vertin on the 12th of October, 1897. Father Molinari returned to the parish on August 10, 1897. He remained pastor for a period of twelve years, until November 1907. During his pastorate he freed the congregation of debt.

About 350 Italian families constituted the parish at the beginning.

The personnel of the first church committee were: James A. Torreano, now deceased; Paul Michetti, Dominic Vercellino and Peter Penole.

The oldest parishioners at the time the church was built were Vitale, and Mrs. Coppo; Mr. and Mrs. Bat Quello, Mr. and Mrs. James Lisa, Mr. and Mrs. Michael Richetta and Mr. and Mrs. Angelo Richetta.

The first burial was September

18, 1897, Ernest Felix Marta, an infant 23 days old. The first adult burial was Batista DeBernardi of Schoolcraft. The first baptism of September 2, 1897, Maria Biell, daughter of Aloysius Biell and Limiena Galerneau. The first marriage was performed by Father Molinari between Charles Locatelli of Laurium, the son of Macob Lucchesi of Laurium, daughter of Peter and P. Bazanti, on September 26, 1897.

The next pastor was Father Anchetto Silvioni, from November 1907 to October 1911. Following him was Father Wenceslaus Parenti, from 1911 until August 1912. Then came Father Felix Mancini from September 1912 until January 1913, followed by Father Simmi from February 1913 until January 1914. In September of 1914, Father Mancini returned and remained until October 1919. He was followed by Father Francis Geynet from January 1920 to August 1920. Father Greco then became pastor from August 1920 until March 1933. Father Herman Fadale was pastor from November 1933 until November 1950.

The pastors lived in quarters on the second floor above the sacristy, and the present rectory next to the church was purchased in 1934, by Father Herman Fadale from local residents.

At this time, three factions arose within the parish. One faction was for building a new church; the second faction was for consolidating with St. Ann's French Church and the third faction was for the remodeling of the old church. After several meetings were held with the committee chosen and the Bishop's representative, it was agreed to remodel the church. In November 1950, Fr. Stephen Savinshek, O.F.M., Conventual, was a substitute until June 1951. The church was remodeled with money collected by the Holy Name Society over a period of years.

In June of 1951, Fr. Steven Wloszczynski became pastor and is still serving in that capacity. Since coming to St. Mary's, Fr. Steven has had the bell electrified.

Two members of the parish were ordained priests. Father Raphael M. Gherna, O.F.M., who was ordained in Italy on July 25th, 1923, and said his first Mass in St. Mary's church on August 17th, 1924. Father David Harris celebrated his first Mass in St. Mary's Church on June 8th, 1947.

One member of the parish, Miss Ostenzi, became a nun.

The oldest parishioners at the

Present time are Paul Michetti, Mr. and Mrs. Fred Cheli, Paul Tinetti, Louis Tinetti, Miss Josephine Borgo, Mrs. Josephine Bandettini, Mrs. Sciacero of Laurium, and Mrs. Catherine Marta.

# Painesdale Parish Got Resident Pastor In 1913

The Parish of the Sacred Heart of Painesdale had its beginnings in the activities of the Copper Range Mining Company. As the mining locations of the Painesdale and Tri-mountaine area began to be developed, a large number of settlers arrived. Father Frederick Richter, Pastor of Mary Star of the Sea church in Atlantic Mine, assumed the responsibility for the spiritual care of these people.

From the very beginning numerous Croats, Italians, Slovenes, Poles, Lithuanians, French, Germans and Irish populated the area. These peoples, being traditionally Catholic, demanded the greater attention of the priest. To comply with this demand, Father Richter began to offer Mass in the city's public school as regularly as possible. The townspeople, however, wanted their own church.

## Served From Atlantic Mine

With the cooperation of the Atlantic Mine priest, a staunch group of Painesdale's Catholics made the arrangements that brought about the building of the original church. The Copper Range Company donated the land on the Ontonagon Road, where by 1905 the sacred edifice was completed. The pioneer congregation was served from the Mother Parish of Atlantic Mine for the next eight years.

During this period, however, the Catholic population of the area was increasing. The parishioners began to feel the need of a resident priest. Father Richter, however, did not see the wisdom of such a move and therefore remained passive. Due to Father Richter's stand on the matter, a committee of Painesdale Catholics was formed to approach the Bishop of Marquette directly with the request.

The committee consisting of Peter Michels, Joseph Utrich, and Michael Stepanski arrived in Marquette with a petition containing 900 signatures. Bishop Frederick Eis was impressed by the arguments of the committee. Before they left he promised that he would seek a priest familiar with the number of languages spoken within the parish.

## Get Resident Pastor In 1913

True to his promise, Bishop Eis sent the first resident pastor, Father Stanislaus Rogosz, on September 1, 1913. The first pastor remained for two years, spending his energy in consolidating the parish organization.

The Rev. Stanislaus Jaksztys served as the second pastor for almost three years. During his pastorate the rectory was built. Father Jaksztys was succeeded by the Rev. Joseph Henn who remained but a few months. In July 1918, the Franciscan priest, Father Alphonse Koslowski, arrived to remain for seven years.

During the next decade, Fathers Paul Weissmann, Edmund Krystiniak, Jordan Black, C.P., and Peter McGuire, C.P., filled the pastorate.

The longest tenure of office in the history of the parish was held by the Rev. Stephen Wloszczynski from July 4, 1937 to April 24, 1943.

During this time the territory of the parish was set to include Tri-mountaine, Toivola, and the Twin Lakes area.

After Father Stephen was appointed to the church of the Immaculate Conception in Iron Mountain, Father James J. Schaefer took his place in Painesdale. Father Schaefer remained at Sacred Heart church for over three years, until his transfer to St. Joseph Parish in Rudyard.

The next pastor was the Rev. Norbert Freiburger who assumed office on December 11, 1946.

It was during Father Freiburger's administration that Immaculate Heart of Mary Parish in Donken was formed.

## Donken Seeks Church

When the Vulcan Corporation decided to locate in Donken, ten miles from Painesdale, a large number of people moved into the area. Mr. Stanley Shebuski, Mr. Edward Brisco of Donken, and Messers Brico and James Penegor of Twin John and James Penegor of Twin Lake approached Father Freiburger on the possibility of building a church for the Catholics of Donken. The Painesdale pastor found the idea acceptable and laid plans to call a general meeting of the Catholics concerned. The meeting was finally held on May 23, 1948, in the dining room of the Vulcan

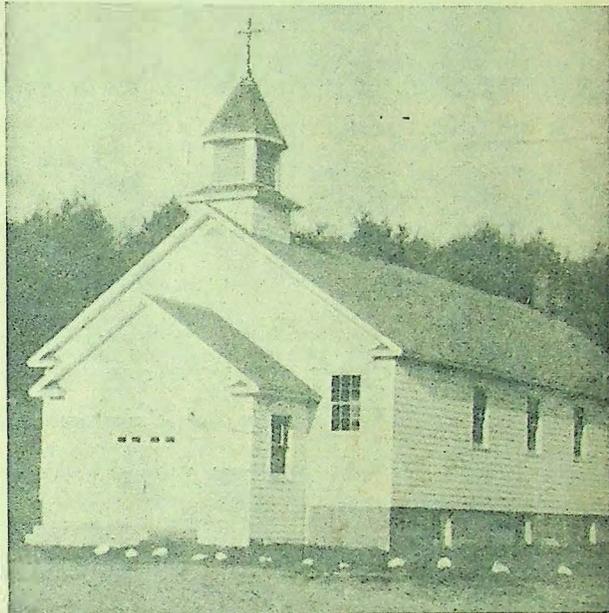
ed him as pastor of the Painesdale and Donken parishes.

## Fire Levels Church In 1952

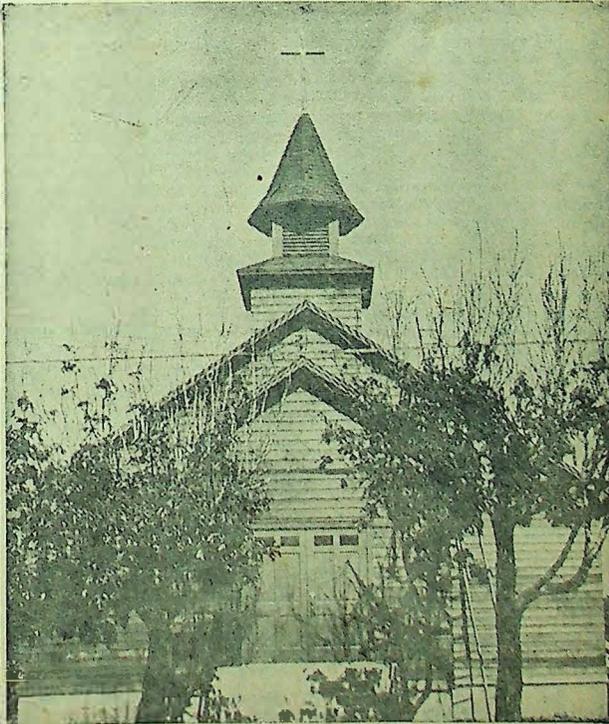
A few months after the new pastor's arrival from Grand Marais, what seemed like bleak tragedy struck Sacred Heart Parish. While offering Mass on Sunday morning, March 2, 1952, at Donken, Father Belot was informed that his parish church of the Sacred Heart had burned to the ground. Both pastor and people were deeply crushed by the blow, but as elsewhere in the long history of the Diocese of Marquette, it was demonstrated that while fire can destroy a building it cannot destroy the faith of a people.

By April 7, 1952, construction was started on a new church. The Herman Gundlach Company of Houghton, builders of the Donken church, were put in charge of reconstruction. Things proceeded so smoothly that by the middle of July the church was ready for dedication. On July 13, 1952, the age old rite was carried out by His Excellency, Bishop Noa, in the presence of a large number of parishioners and clergy. Father Belot was the recipient of a large number of vestments and sacred furnishings, as well as a substantial donation from the Copper Range Company so that the new church is well equipped.

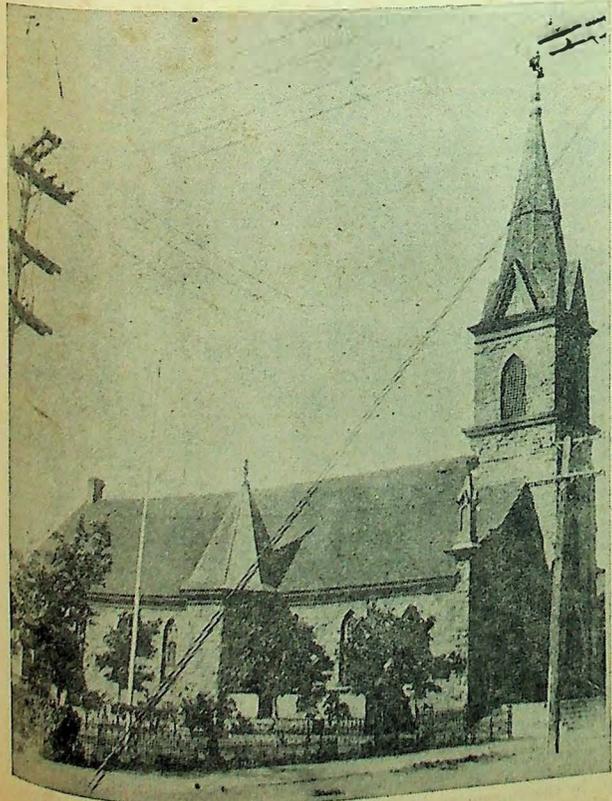
Sacred Heart Parish has an active Holy Name and Altar Society. Catechetical instructions are given the children each Saturday morning by the Agnesian Sisters of Houghton. The children of Donken are given intensive instructions each Fall and a religious vacation school is conducted during the summer. Immaculate Heart of Mary Parish also has an active Altar Society.



Immaculate Heart of Mary Church, Donken



Sacred Heart Church, Painesdale



St. Mary's Church, Calumet

# St. Ann's, Chassell Established In 1890

It was about the year 1880 that the Sturgeon River Lumber Company built a sawmill in Chassell. At the time there were many farmers who had bought land South and West of the village; Chassell itself, however, had very few inhabitants. Numerous shacks were built, mostly one room affairs for the families that were coming in. Most of the laborers stayed in the large boarding house which stood on the property now known as the Hamar garden. People kept moving here and homes were being built very slowly.

## Houghton Priest Served Mission

Most of the farmers and many of the men employed in the sawmill were Catholics, so the need for a priest was great. Father R. Regis came from Houghton, every two weeks in the summer and once a month in the winter, to administer to the needs of the Catholic population. At first Mass was said at the LeMire farm, about one and one-half miles West of Chassell, then in a little school house at the north end of the town. Thus was Mass celebrated for many years, but in 1890 steps were taken to build a church.

## Plan For Church In 1890

Permission for this was obtained from Bishop Vertin and plans for the new church took form. The Sturgeon River Lumber Company donated two lots for this purpose and promised to give all the rough lumber needed. With such encouragement the building was started. While construction was going on, Mass was said back of the above named lots, where an altar had been erected in the woods. As soon as the side walls and the roof of the new church were up, long wooden benches were placed within these walls and services were held there.

## St. Ann Society Formed To Raise Funds

As usual, money was needed for the floor, windows, doors, pews, altars and also to pay the carpenters. The St. Ann's Society, formed as soon as permission to build had been given, went into action. It gave card parties, suppers and plays in an effort to raise the much needed funds. What was later to become the sacristy was used for a dressing room and a curtain was put up in front of what was to be the sanctuary and this used as a stage for the local plays. This activity brought in quite a sum of money, which was added to by the pledges from every family, many of whom gave a hundred dollars.

## First Resident Pastor Lives In Sacristy

Father Regis became the first resident pastor and took up his quarters in the newly built sacristy. It was left to Father P. Girard, who succeeded Father Regis, to build the rectory. Under his pastorate the church was likewise finished.

In the meantime a Mr. Perrault had built a feed store, finishing the second story as a hall. This hall was used by the congregation for all its parties and other gatherings.

Father Girard served as pastor from May 12, 1891, until June 6, 1894. He was replaced by the Rev. Joseph Hoeber, who during July of 1894 was forced to retire due to sickness. Father P. Datin served the parish from August of 1894 to April of 1896. He was followed by Father T. V. Dassylva from May of 1896 to May of 1898.

With the coming of Father Fabian Marceau in June of 1898, who remained until October 1902, the mill had closed down. In 1901 the Worcester Lumber Company bought the mill and all the surrounding forest lands. With the opening of the mill under their ownership, the rectory was occupied by Father A. Vermare, who remained until March of the year 1917, to be succeeded by the now Rt. Rev. Msgr. John T. Holland.

## Fr. Holland Enlarges Church

During the years of the pastorate of Father Vermare the debt on the church was liquidated. With the coming of Father Holland the church and rectory were in bad need of repairs and due to the increase of Catholic population it was necessary to enlarge the church. The sacristy was moved back and the needed space built into the middle of the structure.

The old pews were moved forward and the new ones added to the rear of the church.

A vestibule and porch were also added and the interior enhanced by the addition of the stained glass windows and a beautiful set of altars. To keep the worshippers warm during the long, cold winter months the old pot-bellied stove was replaced by a wood burning furnace. The outside of the church was then given a coating of stucco, bringing the cost of this work to \$8,000.

## Lights And Water Offered Congregation

As the lumber company had built an electric power plant and also installed a water system, these utilities were given to the congregation but it necessitated the wiring of the church and rectory and the laying of water pipes for the same. These added luxuries made it possible to have bathroom facilities in the house.

## Fr. Holland Joins Army As Chaplain

By the time Father Holland left to become a Chaplain in the United States Army during the First World War more than half of the contracted debt for the above improvements was paid.

Father Holland was relieved of his pastoral duties by Father Thomas Kennedy, who remained in Chassell from October 1919 to February of the year 1920. In February of 1920 the care of the parish was taken over by Father J. M. Morin, who remained with the people until September of that same year. He was replaced as pastor of St. Ann's by Father Joseph Dufort. Fr. Dufort paid off the remaining debt and also enhanced the building in the community by the Knights of Pythias, but it was not often used by the parish for any of its functions.

Father Gagnier came here for a few months and then was replaced by Father Albert C. Pelissier.

## Parish Observes 50th Anniversary

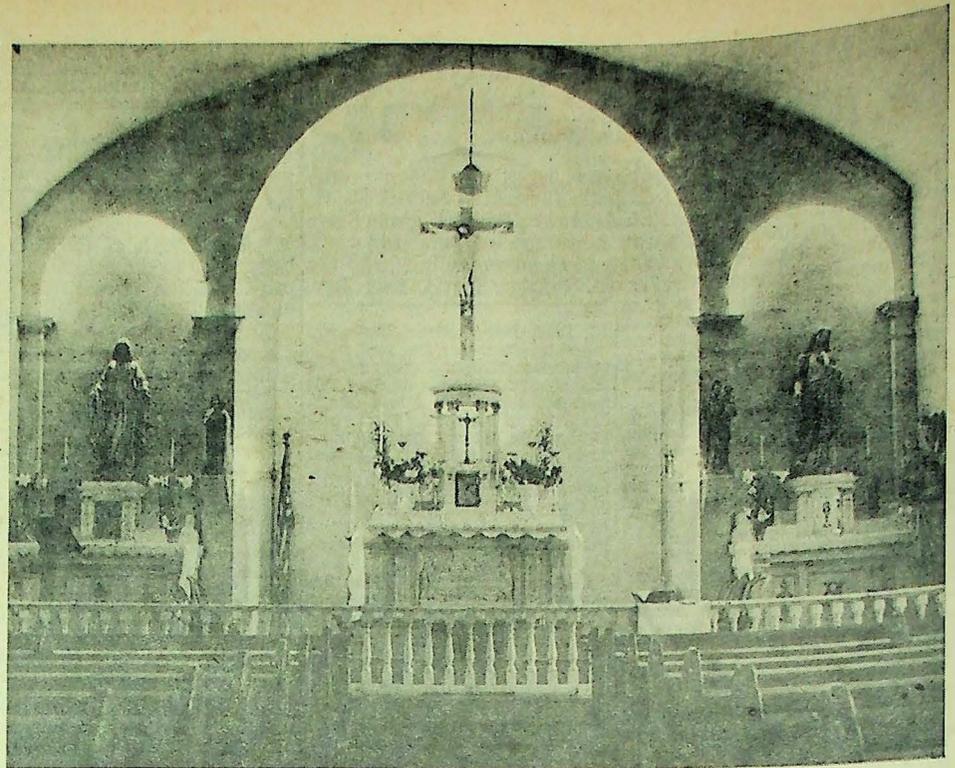
During the time that Bishop Nussbaum, a member of the Passionist Order, was Ordinary of the Diocese, many of his brother monks helped out in the Diocese, this due to the shortage of priests. One of these Fathers, Cletus Manon, C.P., was sent here by the Bishop as pastor. It was during the residence of Father Manon that the parish celebrated its 50th anniversary. This served as an incentive for the return of many of St. Ann's parishioners. A field Mass was held north of the present community building.

Father Manon served the parish from May of 1930 to August of 1938. He was replaced by Father George Stuntebeck, who watched over the affairs of the parish until December 23, 1943, when Father Frederick Hoffman was sent to the parish by the late Bishop Magner. During Fr. Hoffmann's administration of the parish a standing debt of \$4,000 was paid off and many repairs, such as a new chimney for the church, a new roof for the church and rectory and also a stoker for the rectory were effected.

On October 27, 1948, Father Frank J. Gimski was appointed by the Rt. Rev. Thomas L. Noa, as administrator of the parish. Since that time the parish had continued on its program of improvement. The rectory was covered with a new asphalt shingle. Owing to the generosity of August Pidgeon, who in his will left \$1,000.00 to the parish—\$500.00 of which was to be used for Masses for his family and the other \$500.00 to be used at the administrator's discretion—a stoker was installed in the basement of the church. This eliminated the uncertainty of hand firing that had been resorted to over the years.

## Fr. Gimski Plans Parish Hall

Still lacking Parish Hall facilities, and feeling keenly their need,



Interior of St. Ann Church, Chassell

Fr. Gimski brought to an end five years of planning and saving with the call for bids to excavate the basement and construct a full hall.

Bids were made by W. F. Milford and Sons of Calumet and the Herman Gundlach Company of Houghton. Gundlach was low. With the permission of Bishop Noa the construction contract was signed

and work begun on April 27, 1953. The parishioners are looking forward to the time when they will possess their own quarters and can meet and recreate at will.

The new basement hall will also serve as quarters for the Sisters of St. Agnes of St. Ignatius Loyola Church, Houghton, who have for the past four years been teaching

catechism to the children of the parish for three hours each Saturday morning of the school year. Previous to this time the Sisters have had to work with the children in cramped and not too convenient quarters.

At the present time St. Ann's parish numbers about 300 people, counting 60 families.

# Sacred Heart Church, L'Anse Was Founded By Baraga

Continued from page 70A

Rev. Fidelis Sutter, May to December, 1893.

## Present Stone Church Built In 1894

On the 11th of January, 1894 the Rev. W. H. Joisten became pastor. Realizing the inadequacy of the wooden church he began formulating plans to construct a new one which would be much larger in size and would be made of stone. It was erected at a cost of \$10,500. The parishioners co-operated willingly with their pastor, yet when the edifice was completed there remained a debt of \$8,000. This church was also dedicated to St. Joseph but later changed to Sacred Heart.

Father Joisten was transferred on the 10th of July, 1898 and replaced on September 1st of the same year by the Rev. Joseph G. Pinten (later bishop of Superior, Wis. and Grand Rapids, Michigan.)

Father Pinten remained at L'Anse for only seven months and on the 19th of April, 1899 the Rev. J. H. Colin took charge and remained until January 7, 1900. During Father Colin's absence the Rev. Otto Ziegler, O.F.M., and J. A. Reinhard stayed on for a few months. Then from November, 1900 until the following November the parish was served by the Rev. J. A. Sauriol.

## Church Fire In 1912

On December 4, 1901 the Rev. John Henn came to L'Anse for a second term and remained for the next sixteen years. During his administration on January 30, 1912 the church burned leaving the stone walls standing. The church was rebuilt in the early spring of the same year, and in the following few years the entire church debt was paid.

## Pequaming Church Moved To Zeba

During this time the congregation had only eighty-five families, mostly of French, Irish, Indian, German, and Polish descent. Pequaming, a mission nine miles from L'Anse, had thirteen families. The small church, also named in honor of St. Joseph, had been built by Father Terhorst. Services were held there every other Sunday and only in the summer time.

When the Ford Motor Co. moved out of Pequaming several years ago the small town was vacated. Since the church was no longer in use, the Jesuit missionary, Father Paul Prud'homme, bought the church from the Ford Company and had the structure moved to

Zeba, a small Indian settlement three miles north of L'Anse, which until that time had been without a church.

## List Succession Of Pastors

Father Henn moved from L'Anse in July of 1917 when he was replaced by Rev. George Dingfelder who stayed until July of 1922. Rev. D. Joseph Breault was pastor from July of 1922 until October of 1923. The Rev. James Miller succeeded and was transferred in August of 1924.

The Rev. Carl B. Liedgens arrived in L'Anse as pastor in October of 1924. He remained in L'Anse until his death in March of 1930. During his pastorate much was accomplished in making room for the growing number of parishioners. The present church was remodeled making it longer and adding a sacristy and chapel. The parish was again indebted, taking fifteen years to clear it away.

Upon the death of Father Liedgens the Rev. Albert Pelissier became pastor. He succeeded in clearing away the largest portion of the church debt during the nine years he resided in L'Anse. He and his successors, Rev. Joseph Dufort, who became pastor in September, 1940, remaining until May of 1942, made additions onto the rectory and had the building redecorated.

## Fr. Pelissier Begins Summer Schools

Father Pelissier felt the need of having nuns conduct a summer school. He secured the aid of Dominican Sisters who conducted school every summer for eight years. At first these classes were held in the church basement but the inadequacy of space forced them to find larger quarters. This problem was solved by having classes in the L'Anse public grade school.

With Father Dufort's transfer the Rev. Francis M. Scheringer became pastor in May of 1942. Father Scheringer was very active in pastoral affairs and immediately set to work in liquidating the remaining amount of \$10,000 on the church debt. Other improvements both on church and rectory were made.

## 1943 Baraga Day Memorable

At this time Father Scheringer devoted much interest to the Cause of Bishop Baraga, the saintly first bishop of the diocese. Working hard for the beatification of the missionary Father Scheringer helped in the formation of the Bishop Baraga Association and consequent-

ly was named its first president. In 1943 a huge celebration was observed at which the late Bishop Magner, and innumerable members of the clergy attended. It was a magnificent celebration which many will not forget.

## Get Resident Sisters In 1943

In the same year Father Scheringer secured the aid of the Sisters of St. Joseph. Three sisters came in the summer of 1943 and boarded at the home of Norman McKindles which was located near the church. They were: Sr. Vita Marie as superior, with Srs. Anita Joseph and St. Elizabeth. In 1944 the Sisters rented a house opposite the church for the summer and in 1945 Father Scheringer purchased the building at a cost of \$10,000 cash, completely furnished. Added repairs amounted to \$1,200. When the Sisters arrived in 1945 they had a convent. They opened a catechetical school and were now here to stay. At the growing request of the public a music department was organized under the very able supervision of Sr. Aniceta, who still maintains the position among other duties.

## Parochial School Being Built

Father Scheringer had made considerable progress but in his mind there was still much to do. A portion of land, directly across the street and in back of the rectory, caught his eye. A wonderful location for a parochial school!

With the consent of the bishop, Father Scheringer began raising funds for the parish school. After a time the land was purchased from the Ford Motor Co. by Bishop Noa, eighth Bishop of Marquette. In August of 1950 Father Scheringer was notified of his transfer to Manistique. He soon left but regretted not being able to finish the school project.

Until a new pastor could be appointed the Rev. John Ryan served the parish. The present pastor, Rev. Thomas J. Anderson arrived on December 19, 1950. Special efforts were continued in increasing the funds for the erection of a school. Plans were in progress for the school when Fr. Anderson was given a leave of absence. On June 8th, 1953 Bishop Noa appointed Fr. Casimir J. Adasiewicz administrator of Sacred Heart Parish.

The parish numbers 325 families with a total of 1,200 souls. It is proud of its active Altar Society and Holy Name Society, as well as the chorists directed by the Sisters of St. Joseph.

# First Church In Baraga Erected In 1886

By FR. ALOYSIUS EHLINGER

The region at the head of Keeweenaw Bay on the southern shore of Lake Superior in which Baraga is situated had been a center of human habitation long before the establishment of the Village of Baraga as it exists to-day. It is a part of history that the Indians used the region from an early time. It was here that Father Menard, one of the first Jesuit Indian Missionaries, stayed as early as the year 1660. As the white man spread his influence westward it was natural that L'Anse became a center of the fur trading industry. Towards the end of the last century the lumbering industry made its advent. The large stands of virgin pine were a lucrative attraction. From this new development arose many of the small towns and villages that still exist in the region today. Baraga was one of these "lumber" towns.

During the year of 1883 the Nester Brothers Lumber Company of Saginaw began a large sawmill across the Bay from the present town of L'Anse. Soon another large mill, known as the Baraga Lumber Company, also began operation nearby. With this industrial development came the usual influx of workers. The Irish, French, Slav and German families among them formed the nucleus for a new parish.

## 1st Church Built In 1886

The Reverend Father Gerard Terhorst, who was the pastor of Holy Name parish at Assinins, two miles to the north, saw the necessity of a church for the Catholics in the new village of Baraga. With donations of land and material this zealous priest built the first church in 1886. The present church is on the same site. The property was donated by Anthony Girard. It consisted of Lots 1, 2 and 3 of Block Four of the Girard Subdivision. Later in 1892 Lot 4 of the same Block was purchased. The final addition of Lot 5 to the parish property was made in 1940 by Father Waechter. The lumber for the original church was supplied by the Nester Lumber Company.

As the region to the west of Baraga developed at the turn of the century, the church building became too small. This development was principally agricultural. The new population settling in the vicinities of Section Twelve, Pelkie and Alston were for the most part French Canadians with occasional German and Polish families. Under the guiding hand of Msgr. Melchior Faust, who succeeded Father Terhorst in 1901, St. Ann's Church was enlarged.

This work, done by the Campbell Company of Menominee, was unusual in the manner in which it was effected. The small church building was cut in half and placed on a new foundation. The space of about thirty feet in the middle was built in with the resulting larger building. At this time the position of the church was also changed. The old church had faced the Ontonagon Road. The new building was turned to the east facing the Bay. The structure was now forty feet wide and ninety feet long with a sacristy attached to the south side. Monsignor Faust remained in charge of the mission of St. Ann until his death in May of 1916.

Rev. Fr. Francis A. Siefert was temporary administrator from May to July until the appointment of

Rev. Fr. Caspar Douenbourg in July 1916.

## 1918 Fire Levels Church

Disaster struck at St. Ann's several years later. On the night of November 18, 1918, the church was entirely destroyed by fire of unknown origin. Father Douenbourg lost no time in rebuilding. Here is the account of the dedication of the new church as he wrote it in the Baptismal Record Book:

"On the 27th day of May 1920, the Rt. Rev. Bishop Frederick Eis, D.D., Bishop of Marquette, solemnly dedicated St. Ann's Church at Baraga, Michigan,—the old frame church having been destroyed by fire of unknown origin on the 18th day of November 1918. Here present at the solemn dedication were Rt. Rev. Frederick Eis, D.D., Rev. James Corcoran, of Hancock, Celebrant of the Solemn High Mass, who preached the Dedication Sermon, Rev. George Dingfelder of L'Anse, Deacon, and the pastor Rev. Caspar Douenbourg, Subdeacon. (Signed) Caspar Douenbourg, Pastor."

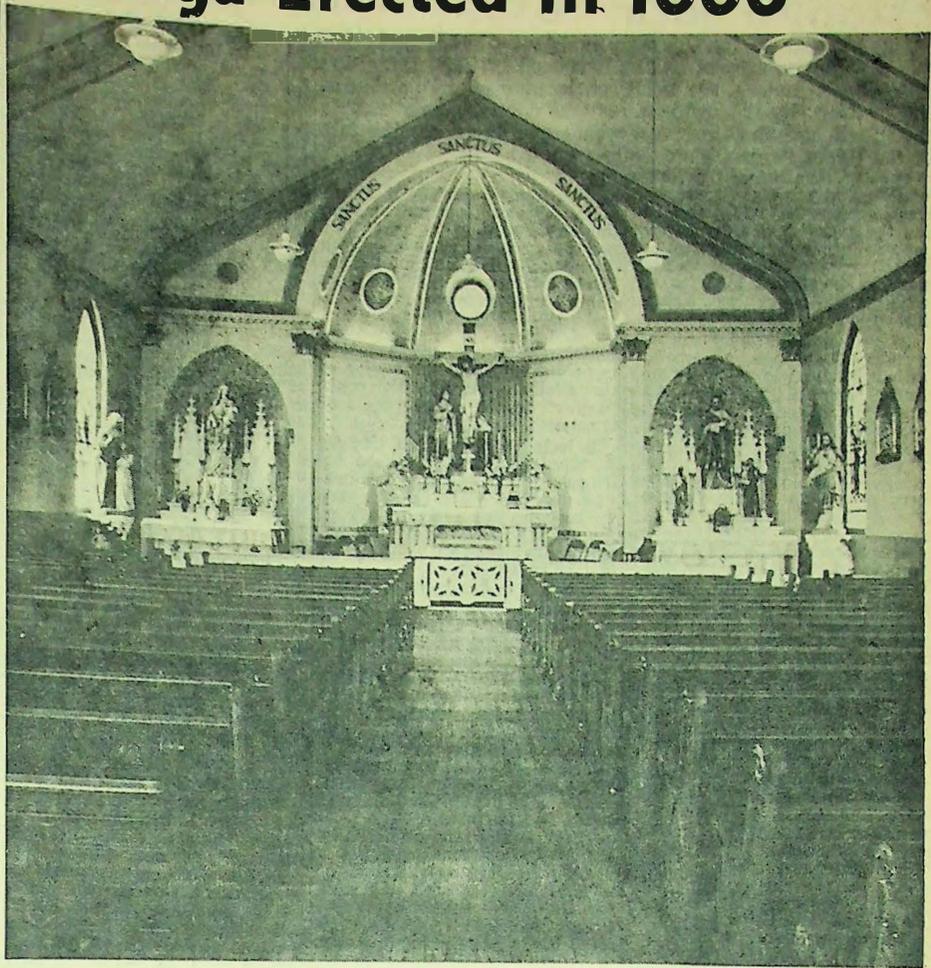
The new church was built by the Verville Construction Company of Hancock. Still in use today, this building will serve as a place of worship for many years to come because it is of brick construction—a well-built and durable edifice. The dimensions are as follows: forty feet wide and ninety feet long. The church is adequate in size for the needs of the parish.

Father Douenbourg continued the care of St. Ann's until June of 1936 when he was succeeded by Fr. Anthony Waechter. This zealous priest continued the fine work of his predecessor. Besides doing much work at his other church, Holy Name at Assinins, Father Waechter did much for St. Ann's. Shortly after his arrival the sanctuary was renovated under his direction.

## Fix Basement Hall In 1947

During the summer of 1947 work was begun on the excavation of the church basement to make a parish hall. This work was done, for the most part, by volunteer labor from the parish. At the same time necessary repairs were made on the heating system so that it could be used for several more years. Much credit is to be given Father Waechter for the construction of the hall. It has meant much to the life of the parish. There was now a place for parish affairs of various kinds.

One of the last important works for the material good of the parish done by Father Waechter was the painting of the body of the church. A simple decoration was also added to give the inside of the church a very pleasing appearance. Father Waechter left St. Ann's and Holy Name in November of 1949 due to poor health. He had done a remarkable work at St. Ann's and Holy Name when it is considered that he was almost eighty years of age when he left for Arizona.



Interior of St. Ann's Church, Baraga

The present administrator of St. Ann's, Fr. Aloysius Ehlinger, was appointed to Holy Name at Assinins and St. Ann's at Baraga on November 20, 1949. At this time His Excellency, the Most Rev. Thomas L. Noa, D.D., Bishop of Marquette, had plans for the establishment of St. Ann's at Baraga as a separate parish. These plans became effective on December 19, 1949, and Father Ehlinger became the first priest in charge of the new parish. He was relieved of his duties at Holy Name Parish of Assinins. Rev. Fr. Casimir Adasiewicz, superintendent of St. Joseph's Home at Assinins, became the pastor of Holy Name church.

Since December of 1949, St. Ann's Parish has developed considerably. This was natural as it is the usual occurrence when a mission is raised to the status of a parish with its own pastor. The plans of His Excellency, Bishop Noa, included a rectory. However there was other work that needed to be done on the church before the rectory could be built.

## Heating System Revamped

During the summer of 1950 a new modern heating system was installed. It consisted of two oil-fired hot water boilers. It was so constructed as regards to size to include the heating of the proposed rectory. The installation of the system was in charge of Mr. Russell Carriere and Mr. Melvin La Joyce, Sr. In their work they were helped by many men of the parish who donated their services. A new boiler room for the heating system along with a larger entrance to the parish hall was built by the Golden Construction Company of Chassell. This firm also had charge of the insulation of the church as well as other necessary repairs.

Special credit must be given to Mr. Clement Warner, agent of Kelly-How-Thomson, Duluth, Minn., and the La Court Heating and Appliance Shop of Baraga, for the materials and planning of the heating system. Mr. Orville La Court, a member of the parish, is the owner of the above mentioned Shop. At this same time the firm of Penokie and Son of L'Anse did considerable repair to the electrical system in the upper part of the church. With the help of the men of the parish, further improvements were made in the church hall. The old furnace room was converted into an instruction room for catechism classes and the kitchen was considerably modernized.

In the fall of 1951 it was necessary to repair the sanctuary walls in the church. The job was entrusted to the Golden Construction Company. Along with the repair and painting, the sanctuary was enlarged by moving out the Communion Rail and the main altar changed. The remodeling of the altar consisted in placing above the altar the beautiful Crucifixion Group which had been donated in the past by Mrs. William Bohmier. The altars were also painted and decorated by the Golden brothers.

His Excellency, Bishop Noa, gave his permission for the construction of the rectory in the spring of 1952. After considerable delay, due to unsettled working conditions in certain construction material factories, the building of the rectory began on July 1. By November the building was under cover and work was discontinued until May of 1953. At this writing it looks as though the pastor will have his new home by the end of September.

This building has been constructed for the most part by volunteer labor. Special mention must be made of Mr. William Sulak of Detroit. He took charge of the rough construction of the rectory, donating much of his time and the use of his equipment. The plumbing and heating were in charge of Mr. Carriere and Mr. La Joyce, mentioned above. The electrical work was in charge of Penokie and Son.

## New Rectory Almost Ready

The building is of frame construction with red and gray beach stone veneer on the outside to the height of the eaves. It is a spacious building with sufficient office space for parish work. Special quarters are also provided for the housekeeper. In the mention of these material improvements to the physical plant of St. Ann's parish, special credit is to be paid to the willingness of the members of the parish to cooperate and work with their pastors. With limited financial means it was still possible to accomplish much because of this fine spirit of working-together for the common good. The result is a fine parish plant for the worship of God.

## Spiritual Summary

St. Ann's Parish today numbers about one hundred and seventy families. In the life of the parish

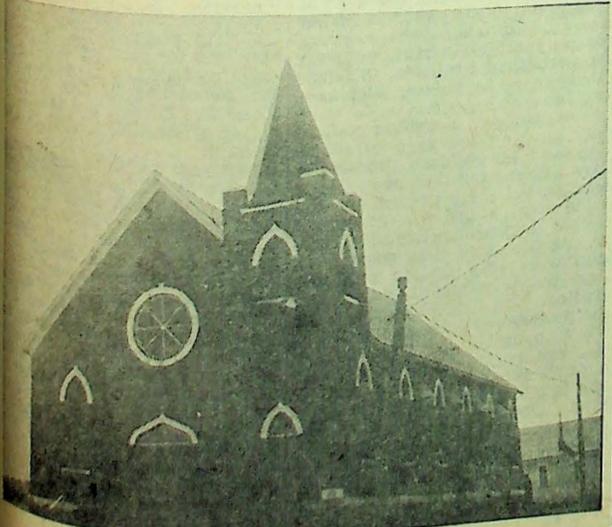
there are the usual group of societies. The Holy Name Society has been officially established since 1923. Many of the men of the parish are also members of the Father Baraga Council of the Knights of Columbus. The Altar Society is doing fine work both materially and spiritually. It is an affiliated unit of the Diocesan Council of Catholic Women. Approximately one hundred and forty grade school children are under instruction in the catechetical program of the parish. Part of this program is the annual Summer School conducted by the Sisters of St. Joseph of Carondelet from Sacred Heart Parish at L'Anse. Beginning in September of 1953 these Sisters will also help in the catechetical work during the year. Religious instruction classes are also held for the High School youth.

One native son of the parish has been ordained to the priesthood. He is Rev. James Nesbitt, serving the Diocese of Superior. At present there are three seminarians from the parish at St. Lawrence Seminary, Mt. Calvary, Wis., William McMahon, Gerald and Norman Clish.

Four women from the parish are serving God in the Sisterhood: Sr. Mary Agnes Frances Vaughn of the Sisters of St. Joseph; Sr. Mary Anna Frederick Hild of the Sisters of St. Joseph of Carondelet; Sr. Mary Sienna Lawler of the Sisters of Mercy, and Sr. Mary Catherine LaCrosse of the Sisters of St. Agnes.

## Deserved Tribute

Among the Christian faiths, here and everywhere, there are no finer, more devout group than those consecrated to the spiritual and worldly concepts of the Catholic Church. These people, known for their sincerity of purpose and lack of hypocrisy, constitute one of the most progressive groups of citizens in our community. We salute the spirit of loyalty and zeal with which they have worked with those of other faiths to make the community better, and recognize them for bringing spiritual nourishment to so many of our townspeople.—The Daily Gazette, Tifton, Georgia; contributed by the Tifton Motors firm.



St. Ann's Church, Baraga

# St. Ambrose Parish, Ironwood, Established 1885

When Father John Hennessy, assistant priest of Bessemer, was sent to the present site of Ironwood in 1885, there was little to see. Indeed, the small settlement gave no portent of the thriving city it was to be. On the contrary, most people thought it had no future, but would one day share the fate of the Upper Peninsula's countless ghost towns.

For the time being, the future of Ironwood was of no concern to Father Hennessy. In zealous fashion the priest came to grips with present needs by gathering the Catholics of the area together. Each Sunday he offered Mass in the small school-house on Vaughn Street.

After the pastor had spent over a year in the village on temporary assignment, he was convinced that Ironwood had a great future. The ore being mined in the locality was plentiful and of high grade. More than this, he reasoned, continued operations of the mining companies would draw great numbers of people to the location. Therefore, with the help of staunch members of the pioneer congregation, Father Hennessy laid plans for a small church to better house Catholic worship in the community. In this way, the priest hoped to form the nucleus of a definite parish organization. Accordingly, lots were bought and construction started. It was in the middle of 1886, that Ironwood had its first Catholic church.

With this much accomplished, Father Hennessy was transferred during the next year, being succeeded by the Rev. Joseph Barron. Since the first church had little decoration to it, Father Barron spent much of his time and energy in beautifying the sacred edifice. The next priest to have charge of the church, the famed Indian missionary, Father John Chebul, continued this project by adding better living quarters for the priest in the rear of the church.

When Father Chebul left after a few months, the care of Ironwood's Catholics reverted back to Bessemer and its pastor, Fr. Fabian Pawlar. The great shortage of priests in those early days and the uncertain conditions of the frontier made it difficult to achieve stability in the initial organization of parishes.

## Fr. Kehoe First Resident Pastor

St. Ambrose received its first permanent resident pastor in the Rev. Martin Kehoe during November of 1870. In the meantime, the Ironwood church had been cared for by Fathers Fabian Pawlar, Conrad Rotter, J. Ignatius Otis, and Francis X. Becker. Although Father Becker stayed only a year and some months, he arranged for the construction of a sturdy rectory that was in use up to 1926.

## School Built In 1892

Father Martin Kehoe realized that the parish could most easily

achieve a solid growth if a parochial school were organized. With this determination in mind, the new pastor acquired five lots on East Ayer Street and by 1892, the Franciscan Sisters of Christian Charity of Manitowoc, Wisconsin, had arrived to staff the newly constructed school. By the second school term a high school department was added to the grades so that a full Catholic education could be given to the young people of the parish.

It is indeed significant that St. Ambrose school, so renowned for its scholarship and sound formation over the years, should have its roots in the early history of the parish. The same devoted Franciscan Sisters are yet in charge of its faculty.

Father Kehoe remained at St. Ambrose until it had passed its pioneer days. On July 31, 1901, the zealous pastor was appointed to the parish in Ishpeming.

The Rev. N. H. Nobisch began the succeeding administration by improving the parochial property. The church, the school and the convent all received his exacting attention. This activity, however, had a poor effect on the priest's health. He found it necessary to resign in September of 1904.

That fall, the renowned Monsignor Henry A. Buchholtz, yet a young priest, was appointed pastor of St. Ambrose Parish. In addition to great spiritual activity, Father Buchholtz especially dedicated himself to the improvement of St. Ambrose School, both academically and materially, during the eight years of his tenure. Part of the time, he was assisted by the Rev. Edward Feldhaus.

## Msgr. Moriarty Here 40 Years

When Father Buchholtz was sent to Negaunee in May of 1912, he was succeeded by the late beloved Monsignor Jeremiah B. Moriarty who remained pastor of St. Ambrose for almost 40 years.

It would be difficult to give an adequate estimate of Monsignor Moriarty's years at St. Ambrose. Never was a priest's dedication to his parish more apparent. From his very first years in Ironwood, the youthful Father Moriarty directed his efforts toward improving the school. Up to the time of his administration St. Ambrose School had not availed itself of state or regional accreditation. To remedy this situation the new pastor applied and quickly received the desired recognition from the

University of Michigan and the Catholic University of America. This move, although hardly affecting the school internally, greatly bolstered its outward prestige and brought it increased enrollment. Indeed, the late pastor of St. Ambrose never neglected an opportunity to build better traditions of Catholic education in his parish school, nor did he cease to remind his people of their great need for it.

## Plan For New Church

When it became apparent that the old St. Ambrose Church was no longer adequate for parochial needs, a building program was initiated. Backed by a large group of the parish's men, in 1914, Father Moriarty called for each wage earner to contribute an assessed amount within his means. The uncertainties of the war years, however, delayed the project. The entire attention of the parish seemed to be turned to the great conflict where 191 of its young men had gone—seven never to return.

The building project received an additional set-back when in 1921, Father Moriarty was transferred to St. Patrick's Parish in Escanaba. The people of Ironwood paid him a sad farewell. Happily, however, the esteemed pastor returned to St. Ambrose at the end of 1923. In the meantime, Father Martin Sommers and J. L. Hollinger had filled the pastoral office in Ironwood.

## Church-Rectory Built In 1926

With the renewed enthusiasm for the delayed building program, Father Moriarty returned to St. Ambrose. Because times were good, a new rectory was envisioned along with a new church. After much planning and effort, it was a happy day for the parish when the present spacious St. Ambrose Church was dedicated to the glory of God on May 5, 1926. Shortly afterwards, the present rectory was completed. The financing of the twin venture had come about through the contributions of the parishioners and other regular channels. In addition to this, however, a series of bazaars, suppers, and entertainments were conducted over the years for this same purpose by a hard core of devoted men and women.

Up to this time, the parish had also benefited by the priestly labors of Father Doltschen, Sebastian Maier, J. Rochon, and Neil Stehlin.

Now that the church and house had been cared for, the pastor turned his attention again toward the school. By this time, increased enrollment had seriously overcrowded its limited facilities. To remedy this situation, St. Ambrose purchased the Ashland Annex Building, formerly a public school. The lower grades were moved to the new addition. Later the Frob building was bought for additional expansion.

The next years proceeded without any great deviation in the regular routine of a Catholic parish, as the Sacraments were administered and Christ lived in His people. In 1930, however, a new pipe organ was installed. In the middle era of its history, St. Ambrose was served by Fathers Gerald, Joseph Seifert, John Hughes and Daniel Quinlan as assistant priests.

During the World War II St. Ambrose sent 408 young people into the various armed services. A little bit of home was brought into the lives of these parishioners when they received gifts prepared for them by St. Ambrose Activity Club.

## Pastor Made Monsignor

In recognition for his great services to the Church in the Upper Peninsula, Father Moriarty was elevated to the rank of Domestic Prelate in 1945, with the title of Right Reverend Monsignor. The years were beginning to tell on the beloved pastor of St. Ambrose. Now greatly enfeebled, he strove to carry on as before. During these later years he was assisted by Fathers Michael Toomey, James Healy, Philip Coughlin, Elmer Bares, Gervase Brewer, Michael Hale, Casimir Mark, John McLaughlin and Conrad Dishaw. With lingering love in his heart for St. Ambrose, its church, its people and its school, Jeremiah B. Moriarty passed away on November 25, 1951.

The Rev. Joseph H. Seifert, pastor of Immaculate Conception Church in Iron Mountain, was sent here as the next pastor of St. Ambrose. As a former assistant,

Father Seifert had a deep respect for the traditions of St. Ambrose. Fr. Seifert Renovates Properties. Understandably, many improvements were needed. In addition to his deep interest in the school, the new pastor has greatly renovated and redecoreated the church, installing also a set of beautiful stained glass windows. The rectory has been completely refinished

as well. Father Seifert has also succeeded the late pastor in his offices as dean and diocesan confessor.

Blessed with many religious vocations and a strong Catholic lay-catholics and a strong Parish of Ironwood looks upon the diocesan centennial as a year of special thanksgiving for blessings so abundantly received.

# St. Ignatius Loyola

Continued from page 62A

ander Woolny, Bernard Linneman, Joseph Ling, Joseph Schaul, Victor Karch, D. Joseph Breault, Ovid LaMothe, Raymond Bergeron, William Schick, Lester Burgeois, Philip Coughlan, Norbert Freiburg, Aloysius Ehlinger, Joseph Kichak, David Harris, August Franczek, Patrick Frankard and the present assistant pastor Father Louis Bracket.

Priests Sons of the parish are: The Most Reverend James Davis, Bishop in San Juan, Puerto Rico, Rev. Peter F. Manderfield, ordained August 24, 1900 (deceased); Rev. William B. Stahl, ordained August 10, 1902 (retired); Rev. Joseph Schaul, ordained July 20, 1913; Rev. George Pernaski, ordained June 15, 1947. Brother Lucidus Millenbach, Notre Dame, Indiana. Young men of the Parish who are attending Minor and Major Seminaries are: Terrence Donnelly, Paul Manderfield, Donald Shiroda, Francis Carne, Dennis and Michael Ostrom.

Religious Vocations of St. Ignatius Loyola Parish to the Sisterhood: Sister M. Edna Meville, C.S.A.; Sister M. Adela Smith, C.S.A.; Sister M. Irma Walls, C.S.A.; Sister M. Almira Fink, C.S.A.; Sister M. Marguarite Brown, C.S.A.; Sister M. Antoine Carrier, C.S.A.; Sister M. Lelia Berrier, C.S.A.; Sister Robert Shea, C.S.A.; Sister M. Gwendolyn Bergeron, C.S.A.; Sister M. Edna Marie Houle, C.S.A.; Sister M. Julienne Rumph, C.S.A.; Sister M. Alcoque Pernaski, C.S.A.; Sister M. Michael Hanley, S.S.J.; Sister M. Jane Frances Beaudin, S.S.J.; Sister M. Marguarite Baxter, O.S.B.; Sister M. Odele Nuelle, O.P.; Sister M. Anne Janelle Cahoon, O.S.B.; Sister M. Odele Cahoon, O.S.B.; Sister M. Anthusa Houle, O.S.F.; Sister M. Joachim Houle, S.S.J.

St. Ignatius Loyola priests serve not only the local population but have a mission of Holy Trinity, at Beacon Hill. The priests also attend the County infirmary and the Good Will Farm. The Assistant acts as Chaplain and counselor for the Newman Club which is established on the Campus of the Michigan College of Mining and Technology, which lies in the confines of St. Ignatius Loyola Parish.

The parish of St. Ignatius Loyola has at present about 460 families with a total of 1,600 souls on its parish listing.

## History Of St. Ignatius School

The policy of the Church has always been, particularly in this country, to build schools for the education of children, since religious instruction cannot be associated with the present system of our Public Schools. The early missionaries always built a school beside the mission church, and when a suitable teacher could not be had, they themselves gave instructions in reading, writing and arithmetic, to the children. Bishop Baraga also maintained a school for his youthful Indians, wherever he established a mission, in Lower Michigan, at La Pointe, Wisconsin, and later at L'Anse.

The people of Houghton realized only too well the need of education for their children. Therefore, they clubbed together and hired a teacher, but there were many who could not afford to contribute toward the maintenance of a teacher. At the same time room facilities were very limited until the first public school building was erected. The Rev. Edward Jacker, the pastor, was fully aware of this situation and so he gathered the children, regardless of breed, into a small room under the sacristy and taught them during his spare time. However, as soon as the public school system was improved, Catholic children attended the public school, while religious instructions were given to them after school hours.

In 1887, St. Ignatius Loyola congregation had reached, in the

judgment of the Bishop, sufficient proportions, and made material gains, so that they could now support a school of their own. There was opposition, as might be expected, by some members, to this new school and education, but a new school was slowly being built and became an established fact. Credit is due to Father Thomas Atfield, who kept pushing for a school under these adverse circumstances.

The school opened its doors in September 1887 to all applicants. This indiscriminate admission had the sad consequence that the attendance later became as scant as it was in the beginning, overflowing. By 1895, there were only 120 pupils enrolled and one room out of four was empty. In 1896, the old system of tuition was abolished. Houghton, therefore enjoys the distinction of having the first free school in the Diocese. This innovation was especially satisfactory to parents whose children attended the school, while it did not escape the criticism of the others. But the free school system prevailed, and that it was for the betterment of the school was proved by the subsequent growing enrollment. In the fall of 1900, the fourth room was opened and in 1906 a fifth classroom had to be opened on the third floor of the Sister's residence.

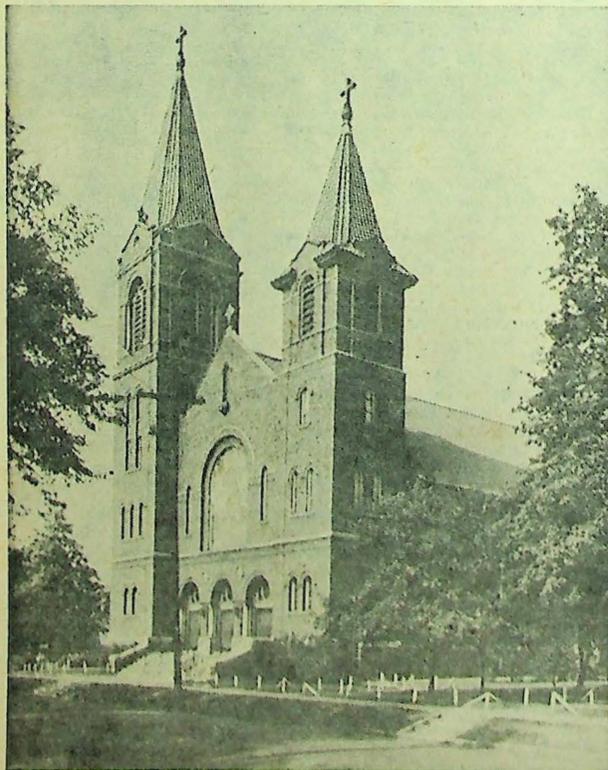
The teaching was entrusted from the very beginning to the Sisters of St. Agnes of Fond du Lac, Wisconsin. The first faculty was composed of Sisters M. Bernard, M. Augustine, M. Dionysia, M. Ida, M. Ligouri, M. Theresa and M. Blanche.

The need for a larger school was evident from the ever growing enrollment. It was another project of Msgr. A. J. Rezek, to construct the present St. Ignatius Loyola School. With a hearty good will and the cooperation of his parishioners, the new venture began just ten years after the completion of the new Church, and in the year 1911 the corner stone was laid and it was opened for occupancy January 1913.

The new school is a two-story brick building with six rooms on each floor and a spacious meeting Hall in the basement. However when several of the copper mines closed, the population of Houghton decreased and consequently the membership of St. Ignatius Loyola parish decreased. The enrollment at present is only about 200 as compared to an attendance of over three hundred and twenty-five, years ago. Today the spare classrooms are put to various uses, music, library, record room, First Aid room and as an auxiliary meeting place for the different organizations of the parish.

Several interesting and worthwhile improvements were made in the school during the pastorate of Very Reverend George Laforest. Complete overhauling of the school basement for meeting rooms and social gathering of the parish, and the remodeling of the Convent rooms and kitchen, and the building of a beautiful Chapel in the Convent.

Last year we began serving Hot Lunches to children attending the school, and much kitchen equipment was added for better serving. Over 100 children take noon lunches during each school day. Another addition was new American Universal "ten-Twenty" desks which have been purchased for furnish the remaining classrooms in the near future. The latest plan is to improve our parish property by providing a playground and have already begun. Before the centennial celebrations will have come to close, St. Ignatius Loyola school children will have the privilege of enjoying their own playground instead of the street in front of the school.



St. Ambrose Church, Ironwood

# Pastor Served St. Sebastian, Bessemer, 49 Years

By REV. ROBERT J. MONROE

In the long history of the Catholic Church, parish priests have always been confronted with a challenging combination of discouraging problems and unlimited apostolic opportunity. We feel justified, however, in claiming a not uncolorful anomalousness for the early days of the new mining communities of our diocese. A bewildering complexity of national groups with their own languages was literally thrown into the wilderness of a new land, where the rapid burgeoning of the mining industry pointed to prosperity. The Bessemer area was the most promising of the Gogebic range in those rugged days, and, as matters developed, the pioneer priests here had to face nearly every problem that could be found in any or all of the other mining towns.

The pioneering spirit of the first settlers here had a unique mixture of deep religious faith inherited from generations of devout people in the countries of the old Christendom, with a rough and tumble struggle for existence in this new land, where the whole atmosphere was charged with the conflict between the materialistic ideology of rugged individualism and the part of the entrepreneurs, and the primitive necessity on the part of the working people to support their large families.

Bessemer is situated in a beautiful valley, fifteen miles inland from Lake Superior and six miles from the western extremity of the diocese. It is named for Sir Henry Bessemer, the English inventor of the "Bessemer converter" (a title later adopted for the parish bulletin) process for the reduction of iron. The name was selected by F. W. Rhineland, president of the Milwaukee, Lake Shore and Western R. R. The town was platted by the railroad company in 1834. Iron ore had been discovered not long before this time at the Nemakon pit, or Colby property, by Richard Langford from Rockland. N. H. Martin was the first merchant, with a store on Mary Street.

## First Church Built In 1887

Father Hennessy was sent during the spring of 1886 to care for the people of the entire range. He located in "the great center of promise," Bessemer. While renting a hall above a store, he prepared to build a church. He purchased the present lots at the corner of Iron and Case Streets, one block north of U.S. 2, on May 11, 1886. He was soon replaced by Father Edward Bordas. The first entry in the baptismal record is that of Mary Sullivan, daughter of Richard and Johanna Sullivan, Oct. 1, 1886. Before he left in February of 1887, Father Bordas had built the main body of the church, with a room in the rear for the sacristy and rectory.

Father John Henn was pastor until August of the same year. Then Father Fabian Pawlar added a steeple to the church and completed the building. Bishop Vertin dedicated it to the honor of St. Sebastian. Father Joseph Kunes, who arrived in 1889, built a rectory. During those early years, St.

Sebastian's had several missions: Wakefield, Verona, Ramsay, and Marinesco.

During a depression in the '90's, the congregation dwindled to a small number of families. During the summer of 1893, Fathers McGowan and Joisten attended the needs of the people. In October of 1893, Father Philip Erlach was appointed pastor. In spite of great sacrifices, he remained here until April of 1894. Daily privations had undermined his health, and he entered the hospital in Chippewa Falls where he died. He was buried from St. Sebastian Church, and rests in Hillcrest cemetery.

Father Kohoe then cared for the parish from Ironwood for a while, and Father Frederick Eis, who later became bishop of the diocese, spent the summer here. Father Joseph Haas was pastor from October 1894 until May, 1895, when he was succeeded by Father A. J. Rezek (later Monsignor Rezek, author of history of the diocese), who resigned a month later. Father Eis came again, temporarily.

## Fr. Hodnik Perished At Sea

The monotony of this unusual litany of successive pastors was interrupted by the arrival, in the fall of 1895, by Father Anthony Hodnik. His career here was as successful as its untimely termination was tragic. When he was replaced by Father Doser in 1897, the people petitioned Bishop Vertin for his return, and the bishop agreed. In 1898, while on his way to visit his parents in Europe, the ship sank and Father Hodnik was called to his reward. There is a stained glass window in the church in his memory.

Father Henry Buchholtz, later Monsignor, spent the summer of 1898 here. Father William Joisten was pastor until November of 1899. Father Joseph Kraker was next, and remained until July, 1901. Father Joseph Schneider was pastor until April, 1902. Father Alexander Smietana served until August, 1902.

## Temporary Assignment Lasts 50 Years

In view of the startling contrast to this catalogue of pastors which was to be provided by subsequent history, it is interesting to read the hand-written note of Bishop Eis to the young priest ordained three months earlier. It is dated at Marquette, August 1, 1902: "Rev. Charles Swoboda . . . salutem in Domino . . . we appoint you temporarily . . . to St. Sebastian." Indeed, Father Swoboda's extremely interesting and successful half-century career here had a lasting



Interior of St. Sebastian Church, Bessemer—(Photo by De Motjs Studio, Bessemer)

influence on the parish and the community.

Charles Swoboda was born July 29, 1873, in Leobchvetz, Upper Silesia. He was a graduate of Leipsig University, and travelled extensively in Europe. He completed his training at St. Francis Seminary, Milwaukee, and was ordained by Bishop Eis on June 29, 1902. After serving as assistant to Very Rev. Joseph Pinten (later Bishop Pinten of Superior and Grand Rapids) at St. Peter Cathedral, Marquette, he was appointed



Rev. Charles Swoboda

to Bessemer and spent his entire priestly career here. Apart from his priestly accomplishments, he was known as an exceptional linguist; he had a reading knowledge of twelve languages, and spoke seven. He was also known as a specialist in health education and diet, as well as an enthusiastic sportsman.

The church in 1902 was very small and inadequate. Father Swoboda purchased a lot and built a transept and sanctuary; the entire building was brick-veneered. Cost of these additions was \$7,797.29. New pews, a new altar, and stained glass windows were added. The rebuilt edifice was blessed by Bishop Eis in May, 1906.

## Hotel Building Became Parish School

It is said with good reason that a parish is not complete without a school. Father Swoboda was very determined that this would be a complete parish. This was his great ambition; and with great faith, perseverance, and hard work, he set about to accomplish it.

In May, 1918, he purchased the old Puritan Hotel, which had been built in 1885, and stood on the site of the present First National Bank. It was moved in two sections to its present location on the south side of Iron Street, a half block east of the church. A full basement was prepared, a new roof was constructed to cover the two wing sections, partitions were removed, and the east side of the second floor was fitted for accommodations for the Sisters. The first floor has three classrooms, a chapel, sacristy, and office, and there are two classrooms on the second floor. It is said that some of the parishioners were anything but enthusiastic about having a school, but that Father Swoboda demonstrated his zeal by many hours of personal labor with hammer and saw. He must have been convincing, for when the doors opened on Oct. 31, 1919, there were two hundred children enrolled.

Reverend Mother Mary Stanislaus Kostka, of the School Sisters of Notre Dame, was then asked for Sisters; five of them arrived on October 25, 1919. The next day, at 3:00 p.m., the school was dedicated by Bishop Eis. Two weeks later, the enrollment had increased to 247 pupils. The first graduation exercises were held on June 19th, 1920; sixteen girls and four boys received their certificates. In 1921 there were six teachers and 220 pupils. The largest enrollment of the school was in 1923-1924, when there were 310 students. During the depression days, the roster dropped to 131; this has increased to 217 in 1953. Sister Mary Ermina is in her sixth year as superior in this centennial year.

## Vocations Listed

The parish can boast of only

three young men who have entered the priesthood: Rev. August Konziella celebrated his first Holy Mass on June 11, 1920. Rev. Walter Paymont, O. Praem., and Rev. Charles Petranek, who said his first Mass Feb. 7, 1926.

Several young ladies have answered the call to the religious life: School Sisters of Notre Dame include Sister Mary Theoline Popko, Sister Mary Carlita Popko, and Sister Mary Andre Adams. Sister Emiline Lonchard is a Sister of St. Francis, Manitowoc. An undated manuscript also gives the names of Miss Engel, Miss Brach, and two Paymont girls.

## Tell Organizational Life

The original charter of the Holy Name Society is dated March 9, 1923, and there are 220 names on the roster. After a few years of great activity and spiritual accomplishment, the society became somewhat inactive, but was re-activated during the assistantship of Father Joseph L. Zryd, and for some years there were hundreds of men taking active part. In addition to the regular spiritual program, which progressed well, the men put on many successful activities, and helped to repair and furnish the church and school. By mid-century, the society had again become inactive, and was re-organized in May, 1952.

The Ladies' Guild has been a very integral part of parish life for many years. A few samples from the long list of eminently successful activities would include: an active participation in the various programs of the MDCCW, the annual graduation breakfast, public dinners and events, Communion breakfasts, sponsoring of retreats, chaperoning social affairs for the youth, etc. Membership is identical with parish membership.

The women of the Yale location organized their section of the Guild as a separate unit on April 19th, 1948. This group started with thirty-five members, and now numbers about seventy, a very unusual percentage of the Catholic population. They have undertaken nearly every sort of project in parish life, spiritual, social, and financial, with very praiseworthy success.

Since the separation of the Anvil location in 1952, the women of the Palms location have conducted their Guild meetings regularly, with nearly 100% of the women of the district taking active part in all functions.

The Polish Rosary Society is a spiritual organization which has met regularly for many years. By the very nature of things, however, this admirable language group has dwindled to a small number of devout women whose prayers bring many blessings.

## The Catholic Youth Organization

Continued on page 87A



St. Sebastian school, Bessemer—(Photo by De Motjs Studio, Bessemer)

# St. Michael's, Ironwood Plans Parish School

It was on Sept. 20, 1891, that history found another mark in the development of the city of Ironwood. On that date the Polish, Hungarian, Slovak, Slovenian, Bohemian and Croatian people of St. Ambrose parish formed their own parish under the patronage of St. Michael. The new parish numbered 250 families and had as its first pastor Father Anselm Mlynarczyk.

The property upon which the church was built consisted of two lots on McLeod Avenue, purchased from Mr. Louis E. Spellar on May 18, 1891, for \$800. Shortly after Father Mlynarczyk supervised the construction of the new church, a wood frame building, and a new rectory on the lot adjoining the south side of the church.

In 1897, the sixth pastor, Father Pawlar, had the church brick veneered, making a very beautiful substantial building which is still used today. This project was made possible by the generous bequest of \$1,000 by Father Barnowski.

### Holy Trinity Group Separates

In 1920, the Slovak, Hungarian and Croatian people separated from St. Michael's to form the new Holy Trinity parish. Since the founding of Holy Trinity parish St. Michael's became a parish made up almost entirely of Polish families and is today commonly referred to as the Polish Parish.

The first pastor, Father Mlynarczyk, remained until Oct. 16, 1892. In rapid succession he was followed by Father Francis Jiranek, January to July, 1893; Father Francis Maciarcz, July to September, 1893; Father John Bieniary, October, 1893 to April, 1895; Father Stanislaus Barnowski, May to December, 1896.

December 22, 1896, marked the beginning of the long and fruitful pastorate of Father Fabin Pawlar, who remained until October 8, 1925.

### Parish Rectory Once Brewery-Owned

During Father Pawlar's pastorate much of the early history of the parish rectory was brought to light. The rectory, built on the property adjoining the south side of the church, was originally the personal property of the first pastor, Father Mlynarczyk. According to historical data, the property was sold to a Polish saloon keeper in Marinette, Wis. Soon after the purchase, the new owner claimed bankruptcy and the rectory became the property of the Menominee Brewing Company. For several years the parish continued to use the rectory on a rental basis. Efforts were made to purchase the property but the price was prohibitive.

Because of the high price, a building was constructed on the southeast corner of the church property. This building was used as a rectory by Fathers Barnowski and Pawlar. In 1898, the Brewing Company reduced the sale price considerably and Father Pawlar purchased the house personally for \$900. The parish again began to use the house on a rental basis. Soon after, upon the advise of Bishop Eis, the parish purchased the property as a permanent parish rectory.

Now that St. Michael's church and rectory became permanent possessions of the parish, Father Paw-

lar began to divert the people's attention to make parish life and faith even more solid and dynamic by the building of a parish school.

### Once Had Parish School

Funds were gathered quickly and the school, a two story brick building, was constructed on McLeod Avenue, one block north of the church, in 1908. The supervision of the school was given to the Sisters of St. Joseph.

Unfortunately for many reasons, mostly financial, the school had to be closed in 1918. Thus it remained until 1924, when it was condemned as unsafe and had to be destroyed. Subsequently the parish sold the property for \$6,000.

After a prolonged illness, Father Pawlar died on Oct. 8, 1925. He was succeeded by Fr. Francis Ignatz who remained as pastor until 1930. In August of 1930, the Rev. Charles Szygula was named pastor and administered the needs of the parish until 1942.

During Father Szygula's pastorate, St. Michael's received its first assistant. Father Francis X. Ronkowski became the first assistant in 1937, when Father Szygula, because of illness, required help. He remained four years until his transfer to Franklin Mine. Father Ronkowski was followed by Father Anthony Schloss.

### Assistant Returns As Pastor

Because of ill health, Fr. Szygula was forced to resign as pastor in 1942. He was succeeded by his former assistant, Father Ronkowski.

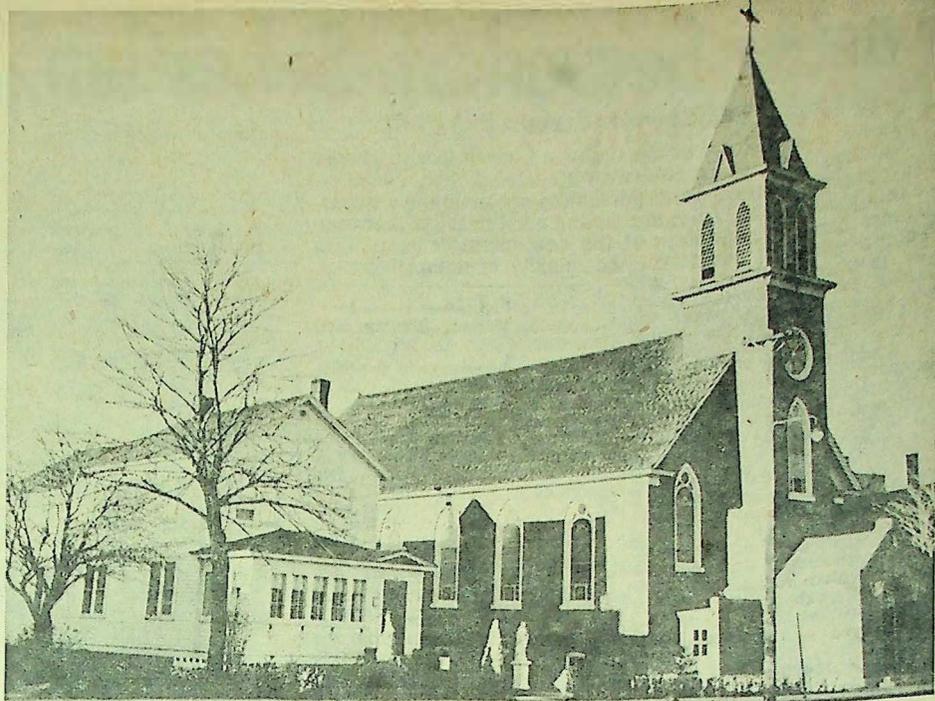
During Fr. Ronkowski's pastorate many improvements have been made to the parochial plant. In 1943, new pews and hardwood flooring were placed in the church. A new organ was purchased in 1944 and oak panels for the church entrance and choir loft were installed. The present steeple on the church was built in 1945. This year also saw the reorganization of the Ladies Altar Society to assist in the parish improvement program. The following year a new roof was put on the church.

The interior of the church was decorated in 1947. New statues and stations of the cross were purchased. The exterior of the church was given a new look when the bricks were cleaned and painted.

### Look To School Again

In 1948 the parish purchased the property adjoining the north side of the church with the hope that in the near future another parish school can be constructed. Until such time when conditions permit the building of a new school, the parish is renting the property.

The Altar Society took upon itself the task of rebuilding the church basement in 1949. A modern kitchen and dining room are now available for all parish meetings and social functions. The



St. Michael's Church and Rectory, Ironwood

rectory also underwent many necessary repairs during this year. A new furnace was installed and new aluminum windows were added. The following year new siding was placed on the house exterior and new kitchen equipment was installed.

A new steam heating plant was installed in the church in 1952.

1952 also saw the forming of a Third Order of St. Francis and the Holy Name Society.

No history of a parish is com-

plete without noting those generous souls who have left the parish to serve God in a higher vocation. Unfortunately, early historical data has merely left the knowledge that there are five young ladies in the religious sisterhoods. Their names, however, are not known. In the priesthood, the Rev. Stephen Dziedzicki, who was baptized in the first year of the parish's existence (1891), was ordained a priest in the Order of St. Francis in 1912. Father Julius

Bieniewski was ordained a priest for a Wisconsin diocese in 1918. Father George J. Augustyniak was ordained in the Order of St. Norbert in 1949.

Presently St. Michael's parish numbers 304 families. 102 children attend Catechetical instructions conducted by the Sisters of Mercy of the Holy Cross.

The pastor is assisted in his work on weekends by the Franciscan Fathers of Pulaski, Wisconsin.

## Dominican Sisters, Oxford, Mich.



One of the Catechetical groups instructed by the Oxford Sisters

SR. M. BONAVENTURE, O.P.

The Dominican Sisters of the Congregation of Saint Rose of Lima, Oxford, Michigan began their work in the Marquette Diocese on September 9, 1943.

Their first undertaking was at the Holy Trinity Parish, Ironwood, Michigan, where at the request of the pastor, Father Carl Petranek, Mother M. Joseph, O.P. the Mother General of the Order, sent four Sisters to do catechetical work. The first superior was Sister M. Gertrude, O.P.

The convent and the main catechetical center was at Holy Trinity Parish, Ironwood, but the Sisters also catechized for some time at St. Michael Parish, of the same city and Sacred Heart Parish Montreal and Pence, Wisconsin. Over 500 pupils were instructed yearly.

Lately due to a shortage of teachers, only three Sisters are catechizing in this mission, under the present pastor of Holy Trinity Church, the Rev. Ambrose C. Matejick. Over 220 children of this parish are under instruction.

The Sisters also travel to Ramsay, where about 130 children of the Christ the King Church and of the Mission Church at Anvil are

instructed. The Rev. Louis C. Cappel is the pastor of these parishes.

The Community has conducted Religious Vacation schools at the

following parishes: Guardian Angels, Crystal Falls; Assumption, Iron River; St. Cecilia, Caspian; St. Mary, Gastra and St. Mary, Hermansville.

## Hancock Parishes

Continued from page 60A

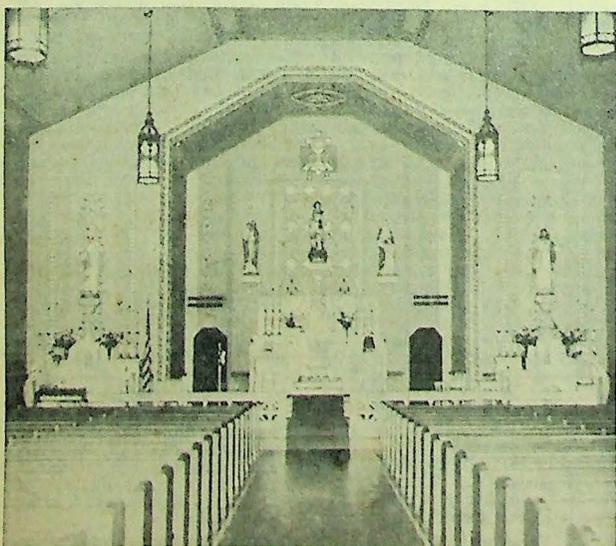
to God's service. More than anything else, the Catholic School is the cradle of vocations. More than sixty young ladies have left from Hancock to join the Sisterhood, fifty becoming Sisters of St. Joseph; and, at least twelve became priests or brothers.

With no reference to Religious Orders the names of the known vocations from the combined parishes are hereby listed alphabetically:

Sisters Jane Frances Beaudin, Raymond Therese Beaudin, Marie Pierre Bourgoin, St. Sulpice Bourgoin, Wilfreda Bourgoin, Emma Joseph Brodeur, Mercedes Brodeur, Helen Frances Campioni, Austin Carroll, Constance Carroll, M. Urbana Conway, Clara Berchmans Cheney, Joan Louise Clish, Angelita Cyril Fournier, Eugenia Fournier, St. Elise Fournier, Emerentia Fournier, M. Berchmans

Fournier, Mary Rita Francis, St. Joseph Francis, St. Raphael Goulette, St. Michael Hanley, Anyisia Harris, M. Augustine Honkala, Emanuella Jacques, Frederica Jacques, Leonora Kalmer, St. Rita Koch, M. Hilary Kratt, Josephine Moreau, Amelia McLean, Enid Joseph McLean, St. Rose Nagle, St. Charles Olivier, M. Edward O'Neill, Georgia Perrault, Mary Alice Proicisi, Emelina Rasette, Gaudencia Raymond, Zita Raymond, Agnes Gonzaga Ryan, Aloysius Joseph Ryan, M. Octavie St. Pierre, Anna Francis Stack, M. Thecla Stinn, Magdaleta Thibault, M. Florence Tourville, M. Harriet Tourville, M. Eleanor Will, Helen Louise Williams, Clementine Wurm.

Rev. Fr. Louis Bourgoin, Rev. Fr. James Corcoran, Brother Dominic Edmond, Rev. Fr. Edmund Fournier, Rev. Fr. Louis Fournier, Rt. Rev. Msgr. John T. Holland, Frater Rene Petit, Rev. Fr. Gerald Sommer, Ven. Donald Spitz, Rev. Fr. Neil Stehlin, Rev. Fr. Patrick Sullivan.



Interior of St. Michael's Church

# Holy Trinity Church, Ironwood Built In 1909

In 1908 the Slovak people of Ironwood, then members of St. Michael's Parish, formed a nucleus to organize a parish to serve the Slovak, Croatian, Slovenian, and Bohemian people of the area. A delegation went to Marquette to discuss this organization with Bishop Eis. After much deliberation permission was granted. An organization was formed by the people, and within a few months they had collected the sum of \$18,000. Final permission for the building of the church was given in January, 1909. This was the formal organization of the parish.

## Church Built In 1909

Work on the new church was started very early in the spring. The laying of the cornerstone took place on August 8, 1909. The Reverend Stephen Ulrich, a Slovak priest from Pennsylvania, was appointed the first pastor. He remained here for a year. The Rev. Peter Sprajcar was appointed the second pastor in September, 1910. Work on the church was continued and the first Mass in the church proper was said on January 2, 1911.

In 1913 the rectory was built next to the church, and a few years later a large sacristy was added to the church. This sacristy later served as a winter chapel. The sanctuary of the church, too, was enlarged. Father Sprajcar worked zealously among the people until 1932, when he was transferred to become pastor of St. Joseph's Church, Celumet.

Father Carl J. Petranek was appointed pastor of Holy Trinity Church in 1932. In order to pro-

vide the ever-increasing number of parishioners with enough Sunday Masses, Sunday help was obtained from the Franciscan Fathers of Pulaski, Wisconsin, until February, 1942, when Father Andrew Schulek was appointed the first resident assistant. Fr. Schulek died this past June 14.

## Resident Sisters Since 1943

In September, 1943, a Catechetical School was started under the direction of the Slovak Dominican Sisters of Oxford, Michigan. Sisters Gertrude and Loretta were the first teachers. The Sisters teach Catechism to the children every day after regular school hours.

Fluorescent lighting was installed in the church proper in December, 1941. The automatic bell-ringing was installed in 1946.

## Improvement To Property

The floor of the church and the sanctuary was covered with Good-year rubber flooring and new padded kneeling benches were installed in February, 1947. In February, 1948, the entire inside of the church was redecorated.

Father Schulek was transferred from Holy Trinity Church in June, 1947, to St. Rita's Church, Trenary.

He was succeeded at Ironwood by Father Edward Mihelich.

On October 21, 1948, Father Carl Petranek was transferred to Guardian Angel's Church, Crystal Falls. Father Ambrose C. Matejick replaced him at Holy Trinity.

In 1949 and 1950 the inside of the rectory was repaired, redecorated, and partially refurbished. In 1951 and 1952, the entire basement of the church was remodeled and redecorated; modern plumbing was installed. Electric fluorescent fixtures were installed in the basement at this time. A modern kitchen, fully equipped to accommodate the needs of the parish activities, was also installed. The sacristy was equipped with a new vestment case and closets for storage of vestments and Sanctuary supplies. New vestments were donated by members of the Parish for use on Sundays and Holy Days.

## New Convent Acquired In 1952

In February, 1952, a new home was purchased at 216 West Ayer Street. This was to be used as a Convent for the Dominican Sisters who teach in the parish Catechetical School.

In June, 1950, Father Edward Mihelich was transferred to St. George's Church, Bark River. He was succeeded by Father S. Patrick Wisneske, who remained at Holy Trinity until November, 1951, when he was transferred to St.

Thomas Church, Escanaba. The next assistant, Father Donald Hartman, remained at Holy Trinity until April, 1952. His successor, Father Milton Vanitvelt, was transferred to St. Sebastian's Church, Bessemer, in June, 1952. Since that time Holy Trinity has had only one priest, with Sunday help again coming from the Franciscan Fathers of Pulaski.

Priests ordained from this parish are the following: Rev. Victor Perky, a Sacred Heart Father, 1941. Reverend Joseph Kichak, 1943. Reverend Thomas Ruppe, 1945. At least forty-five girls of the parish have joined the various Religious Orders throughout the country.

The first wedding recorded in the parish is that of August Mazner and Catherine Benzala, May 10, 1909; the first baptism, Frances Agatha Kopecki, February 5, 1909; the first death, Michael Kaesir, January 21, 1909.

Catholic organizations and societies are: Holy Name Society, Altar Society (organized in 1926 or 1927), Rosary Society, Third Order of St. Francis, Slovak Catholic Sokol; Assembly 155, Jednota Branches; Slovak Ladies Union; number 17, and Slovak Men's Union, number 33; St. John the Baptist (Slovenian Lodge), number 20; St. Lawrence (Croatian Lodge), and the Slovak National Society.

# Holy Name Church, St. Joseph's Home

Continued from page 71A

north. For several reasons Father Baraga moved to L'Anse sooner than he expected.

The Government was working to establish reservations for the Indians and move them all together; or better still move them across the Mississippi. If this was accomplished Father Baraga's work would have been in vain. Another reason: in the treaty made with the Indians the year before it was granted that the Methodist mission at L'Anse would receive \$750.00 annually. This, reasoned Father Baraga, would encourage the Methodists to entice many potential Catholics. As it was the Methodists had not been too successful in L'Anse.

## Assinins Village Begun 1843

On October 24, Father Baraga took up residence in L'Anse permanently. The American Fur Company held in their possession an old warehouse which was not in use. It was purchased for forty dollars. The building was torn down and moved across the bay to the west side where Father Baraga had purchased nearly 500 acres of land in his name, now known as Assinins, and reconstructed into a church. Later he turned this land over to the Indians themselves. On the 29th of September, 1844, the structure was dedicated to the Most Holy Name of Jesus. At last a church! Twenty feet wide and seventy-two long.

Most of the Indians had agreed

to move across the bay where the church stood and in return Father Baraga had a small house built for each family and also gave them a plot of land to cultivate. They had promised to live after the manner of the white man and not roam the forests any longer. Thus the Indian converts formed a community of their own in the shadow of their mission church. To this day the Indians reside near the church; a community of their own.

The missions which Father Baraga established were aided by the mission society in Vienna called the Leopoldine Foundation. Through the years they sent gifts of religious goods and money to help the missionary convert the Indians.

## Opens School For Indians

Of utmost importance to Father Baraga was the establishment of a school. First the Indians were taught to read. The classes included not only the children but also the adult men and women. When they had mastered the art of reading they were taught catechism and then were shown how to write and count. The Indians were eager to learn and many were able to read in less than two months. The enrollment in the school increased through the years and lay teachers were engaged. Sad to say some of these were not as capable as expected. While at the mission Father Baraga wrote a prayerbook, dictionary, and grammar for the Indians in their own language. More homes were built for the Indians and the small community continued to grow. The mission was a crowning success. During his stay Father Baraga baptized almost three hundred souls.

One of Father Baraga's greatest achievements among the Indians was the formation of a temperance society. In a period of two years Father Baraga had turned the thoughts of the Indians away from the habit of taking intoxicating drink. When Bishop Lefevre came to confirm the Indians for the first time in 1846 he brought with him temperance cards at the request of Father Baraga. The Indians signed them and although they were tempted many times to break their pledges through the evil designs of the white man, very few yielded and the majority remained faithful to their promises. The missionary was loved by his neophytes and Father Baraga wished to remain with them for the rest of his life. However, in 1853 Father Baraga heard that he was to be made first Bishop of the Upper Peninsula of Michigan. A new vicariate apostolic was created. The Indians knew that now they would be losing their beloved priest.

Father Baraga was consecrated bishop on November 1, 1853 and shortly afterwards left for Europe

to secure funds for his missions and try to interest young men to come to that distant land to administer the Sacraments to the abandoned.

During Bishop Baraga's absence the mission was served by Father Van Paemel but because of poor health he was replaced by the Rev. C. L. Lemagic who stayed just one year.

## Bishop Baraga Sent Fr. Jacker To Assinins

The year after Bishop Baraga's return from Europe in 1855, he ordained Edward Jacker to the sacred priesthood and immediately sent him to L'Anse (Assinins). There he found a perfect Christian community, so carefully modeled by his own Bishop on the fundamental principles of Christianity, the love of God and one's neighbor. Father Jacker's first endeavors were to learn the language of his spiritual charges. In the course of the five years he attended that mission, he spoke it quite fluently to the great delight of the Indians.

In 1860 Father Jacker was given in addition, charge of St. Ignatius' Congregation in Houghton. The distance being too great to serve both places every Sunday, he walked every other week to Houghton. This arrangement he kept up for a whole year when in 1861 he was relieved of his duty at L'Anse and moved to Houghton.

## 1861—Fr. Terhorst

In May 1861, Father Jacker was succeeded by Rev. Gerhard Terhorst who was to stay at the mission for the next forty years, until his death. At the outbreak of the Civil War the Indians again became restless and rumors that the government would put the Indians into reservations increased. The Indians were disturbed and did not want to be moved to other reservations, so in July of 1863 Bishop Baraga decided over to the Indians all the land he had purchased years before.

One of Father Terhorst's first jobs was to improve on the education which the children were receiving. He conveyed the idea that Sisters would be able to do a more competent job and presented the plan to his bishop. Bishop Baraga had to refuse on the grounds that he had no money but when he learned that the nuns would be content to share the poverty of the priest he withdrew his objections.

## Sisters Take Over School—Still Stands

It was not until 1866 that the Sisters of St. Joseph arrived at the mission. Three sisters came in August of that year. Sister Justine Lemay was superior and Sisters Marcelline Reilly and Maxine Croissat shared her work. Preparatory to their coming Father Terhorst had a small convent built of stone and facing the lake. This structure still stands with an extension which was added in 1877 to provide room for girl boarders.

The land around the mission was put into cultivation. There were a great many stones lying about and Father Terhorst kept piling them up for a stone fence but each year he expanded his garden and the stones kept accumulating. Realizing their value the priest began building a new church which was finished in 1873.

## Home Built In 1881

It was at this time that Father Terhorst began entertaining thoughts of erecting an orphan asylum. Urged by Bishop Vertin (third bishop of the diocese) an orphanage was constructed in 1881. At first only boys were admitted but in 1902, for economic reasons, girls were moved from Marquette to Assinins and housed in the west wing of the convent.

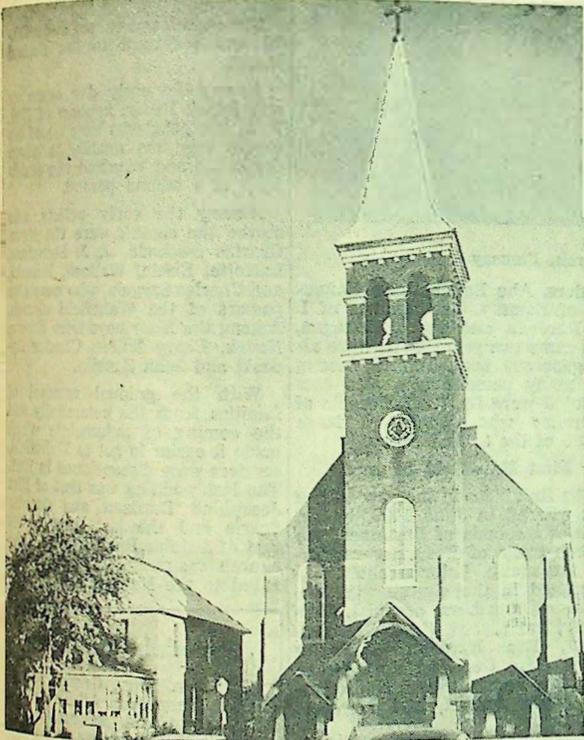
Father Terhorst is credited with constructing many buildings. He had a huge garden and beautiful orchard. In 1873 he built a church at L'Anse (present village), later a rectory, and in 1886 built another at Baraga and later another at Pequaming. Father Terhorst never rested for long but devoted all his time to his own church and orphanage and the surrounding missions.

## Village Gets Present Name

When in the eighteen-nineties a post office was established at the mission the settlement was called Assinins in honor of a former Indian chief.

In the fall of 1901 Father Terhorst passed to his reward after

Continued on page 86A



Holy Trinity Church, Ironwood



Interior of Holy Trinity Church

# Benefactors Aided Christ The King Parish, Ramsay

Christ the King Church was established in Ramsay in answer to the growing needs of a Catholic population which could no longer be properly cared for from Wakefield. In January 1940 the Castile Mining Company leased to the diocese a building located in the east end of Ramsay on U. S. 2. This two story building had formerly been used as a boarding house, and through the generosity of the company and its superintendent, Mr. Frank Smith, the building was completely renovated and repaired and made ready for services by Sunday, May 5, of the same year. On this day it was blessed by the pastor, Rev. Thomas A. Dregacz, and the first Mass in the new church of Christ the King was celebrated.

## Most Furnishings Donated

The Altar used in the church was donated by Rev. Albert Pelisier, pastor of the church of SS. Joseph and Mary at Iron Mountain. Various other donations were also received. From Rev. E. D. Dooley, pastor of St. Mary's Church of Norway, vestments; from the Salatorian Fathers of Menominee, vestments, monstrance, candlesticks, censer and boat and altar bells; Dr. H. T. Nezkorski, the beautiful sanctuary lamp; from Mr. and Mrs. B. Deviette, a statue of the Blessed Virgin; the Ladies Altar and Rosary Society, a statue of Christ the King. Mrs. Joseph Giacherio donated a statue of St. Joseph in memory of her husband. He was the first member of the parish to die after the erection of the new church. The pews, tabernacle and other furnishings were purchased with funds subscribed by the parish.

The first mission was conducted in the new church by Rev. Preston Murphy, C.M., for the purpose of inspiring the parishioners with a sense of their obligations as Catholics.

## Sisters Instruct Children

Catechism instructions for the children were begun immediately and were conducted every Saturday afternoon. In July of 1940 two Franciscan Sisters from Bl. Cune-gunda Parish, Chicago, Ill., were engaged to conduct religious instructions. They held classes every day for six weeks and prepared nine children for their First Holy Communion. In mid-August His Excellency, Bishop Joseph C. Plagens, administered the Sacrament of Confirmation to twenty children and eight adults.

The various organizations of the parish—the Holy Name Society, Junior Holy Name Society, Altar and Rosary Society, Children of Mary and the Catholic Youth Organization—were reorganized and began to hold regular meetings.

## Rectory-Convent Provided

In September the mining company again showed its generosity for the new mission by renovating the second floor of the building to make a beautiful residence for the three Sisters of St. Francis who arrived from Manitowoc, Wisconsin, to assume their duties on September 15, 1940. The Sisters, with Sister M. Augustine as Superior, taught catechism daily at Wakefield and every Saturday at Ramsay. In addition they had taken over the duties and the care of the sanctuary and sacristy.

It became necessary to have two Masses each Sunday to accommodate the 112 Catholic families now residing in Ramsay. Daily Mass was also begun.

## Given Parish Status In 1948

The increase in the number of

Catholic families in Ramsay caused His Excellency, Thomas L. Noa, Bishop of Marquette, to feel that the area should no longer be a mission jurisdiction, but a parish with its own resident priest. In July of 1948 the Rev. Clifford J. Nadeau was appointed as the first resident pastor of the parish. He used the second floor of the church as the rectory. Father Nadeau served the people of Ramsay until October 21, 1948, when he was transferred to St. Anne's parish at Escanaba. The Reverend Thomas Andary succeeded Father Nadeau and he served the people until July 1, 1951. Then from July 1, 1951 to April 22, 1952 the parish of Christ the King was again cared for by the priests of St. Mary's Wakefield. The reason for this was the shortage of priests in the diocese at the time.

## Consider Erection Of New Church

On March 11, 1952, Bishop Noa met with sixteen men of the parish to discuss the future plans of the parish. At this meeting His Excellency expressed a desire that a new church be erected in Ramsay. He stated that if the people could raise \$5,000 within one year he would match the sum, dollar for dollar. Within nine months the people raised this sum, and Bishop Noa fulfilled his promise by sending a check to the parish in the amount of \$5,000. He also stated at this meeting that within a few weeks a resident pastor would be sent to Ramsay. On April 22, 1952 Fr. Louis C. Cappo was appointed Administrator of the parish, taking up residence in a company owned home, located at 107 Highland St.

Plans for the new church were set in motion at once. Harold H. Hansen of Superior, Wis. was hired as architect. The next step was to find property for the new church. Mr. Joseph Giacherio, a former resident of Ramsay, now living in Texas, heard from his relatives that the parish was looking for property on which to build a church. He donated two lots to the Diocese of Marquette. However, a test of the sand on this property revealed that much quick-sand existed. Because of this, it was decided not to use the property.

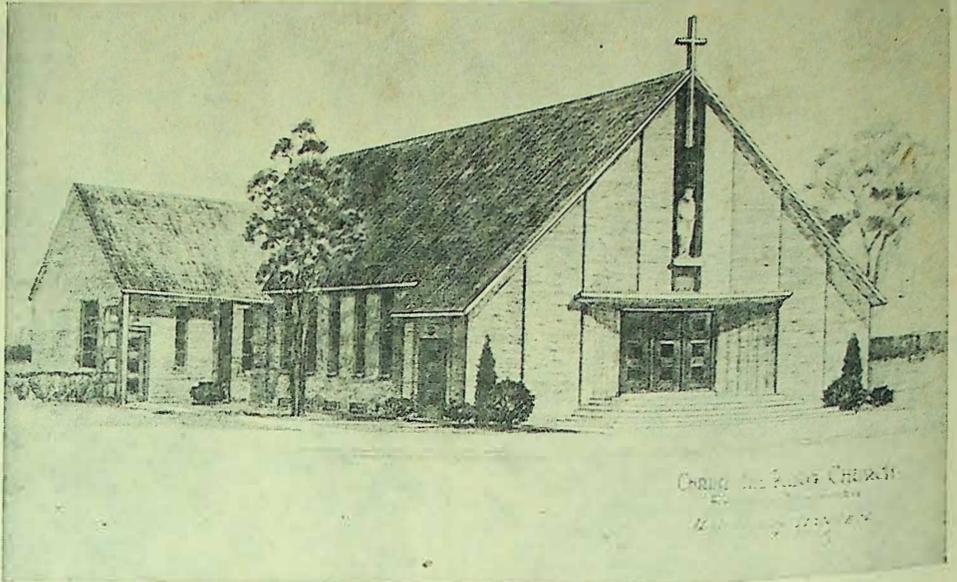
## Company Gives Site

During the search for suitable property the parish learned that a desirable plot on the Main Street of Ramsay, between the Town Hall and the Giacherio Garage, was owned by the Younstown Mines Corp. A letter was written to the Company asking for a ninety-nine year lease to the property for the purpose of building a church. On May 1, 1953, the Younstown Mining Corp. donated this property to the Diocese of Marquette, submitting a quit-claim deed.

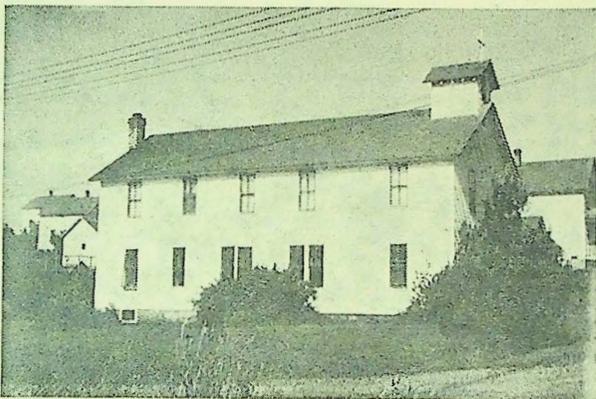
## Anvil Added To Ramsay

For the good of souls and the church, on June 1, 1952, Bishop Noa decreed that the Anvil Location would become a part of Christ the King Parish. Heretofore the location had been served by the priest of St. Sebastian's, Bessemer.

At this writing plans are being made to start construction of the new church in early July, 1953.



Proposed new Christ the King Church



Christ the King Church, Ramsay

The Parish of Christ the King has at present 228 Catholic families. The boundary limits of the parish are as follows; on the north, Lake Superior; south, the Wisconsin-Michigan border line; east, line crossing U. S. 2 running north to fire tower, south to Plymouth Mine office as far as the Bessemer Township line, and south to the Erwin Township line; west, Anvil Road. Included within these boundaries is all of Verona, Ramsay and Anvil Location.

## Verona Once Had Church

No history of the Ramsay parish would be complete without a history of Sacred Heart church of Verona which was razed in 1934. Verona now belongs to Christ the King Parish.

In the early spring of 1903 Grant S. Barber, Superintendent of the Mikado Mine and a non-Catholic, and Antoine Rivard went to Marquette to seek permission of the Rt. Rev. Frederick Eis, Bishop of Marquette, to erect a church at Mikado (now Verona) to care for approximately 10 families of the community and probably as many living at Ramsay.

To defray the expense of erecting the edifice each Catholic man in the two communities willingly donated \$5.00 each payday with the collection being made through the mining company's office. The clearing of the site was done by the men of the parish with Mr. Rivard donating the use of two teams of horses to clear away stumps and grade the site. The men worked early and late while the women staged a benefit social to enrich the church treasury.

In May 1903 the church was completed and made ready for services. A second hand organ was purchased from F. P. Snaveley of Ironwood for 20 dollars and such articles as chalice, missals, stands, surplices, holy water fonts, etc., were purchased from M. H. Wiltzius Company of Milwaukee for approximately \$135.00.

The principal contributors were the families of G. S. Barber, Antoine Rivard, M. LeClaire, J. Baker, Battista Fornery, P. Castle, J. Ceno, John O'Brien, A. Ceno, D. Matera and D. Roberts of Mikado and the families of Edward Ethier, George Nobert, Mrs. Mayville, George

Sanders, Abe Bodoh, John Hanousek of Ramsay. The families of I. A. Burdeau and John Finnegan, who came two years later, were also generous contributors. Among the many persons who also contributed were Dr. R. A. Paradis of Bessemer who donated a large statue of the Sacred Heart.

## First Mass Said In 1903

The first Mass in the new edifice was offered in June 1903, by Fr. Charles Swoboda of Bessemer, the church choir of Bessemer rendering the music. Later a choir was organized in the church with the following members, organist, Miss Baker, Eva Rivard, (Mrs. E. J. Proteau), Eva Burdeau, Demeris Baker (Mrs. Geo. Marleau), Leona Burdeau, Laura Rivard, Nellis Rivard, Rose Barrett, and Margaret McCracken.

Services were held every Sunday with a Low Mass on Sunday and a High Mass the following Sunday.

In July 1903 the Rt. Reverend Frederick Eis dedicated the church and blessed the bell at a beautiful ceremony with pastors from all the Range churches participating.

The first wedding was solemnized in the church that year when Miss Olive LeClaire was married to Ernest Roberts. The first funeral was that of Mrs. Rousseau, grandmother of Miss LeClaire.

The church was valued at \$1,200.00 and dedicated to the Sacred Heart.

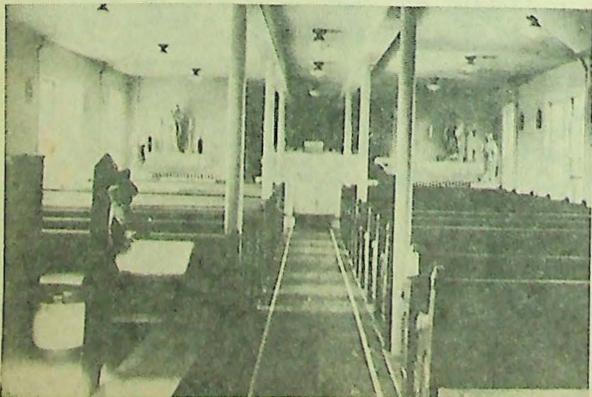
Among the early day organists was Henry Miller, nephew of Mrs. John Michaels, who because of his tender age was unable to pump the organ and required the assistance of a second person.

Among the early priests who served the church were the Revs. Charles Swoboda, J. J. Stenglein, LaMotte, Eisele, Wallock, Bateski, and Charles Szygula, who were also pastors of the Wakefield church. Among the Altar boys were Roman Novak, Henry Miller, Chester Rydeski and John Zanella.

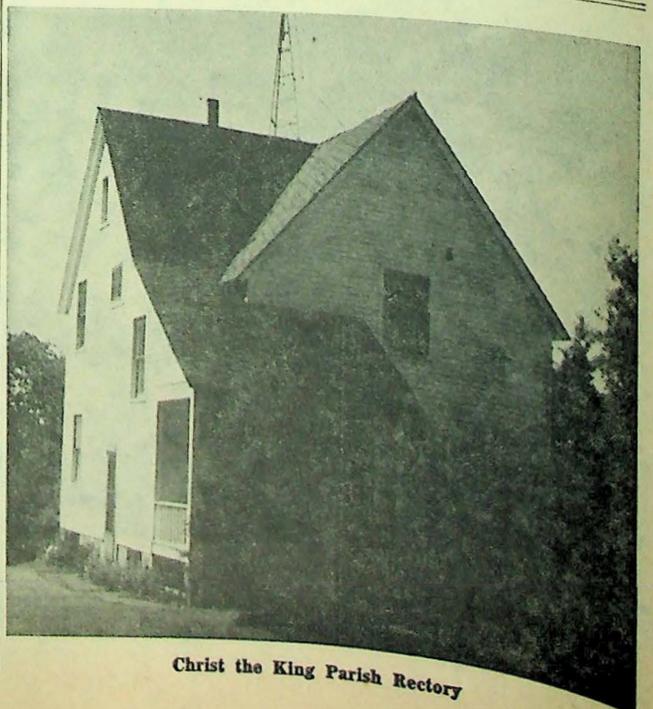
With the gradual removal of families from the community and the coming of automobile which made it easier to get to Wakefield, services were discontinued in 1921. The last wedding was that of Miss Josephine Burdeau and Jerome Searle and the last funeral was that of Antoine Rivard. In 1934 the church was razed. The bell was donated to the Marenisco parish.

## Synodal Examiners

Rt. Rev. Msgr. George Dingfelder, Very Revs. Albert Pelisier, Joseph H. Seifert, Revs. Francis M. Scheringer, and Robert J. Cordy.



Interior of Christ the King Church



Christ the King Parish Rectory

# First Mass In Wakefield Nearly 300 Years Ago

By JOSEPH GILL AND MISS MARY MacDONALD

The Holy Sacrifice of the Mass was first offered in what is now the parish of the Immaculate Conception, Wakefield, by French Jesuit missionaries nearly 300 years ago.

For nearly two centuries the solitude of the primeval forest was broken only by the footstep of a trapper and the glide of a trim canoe. Then, in the 1830's appears upon the scene Father Frederick Baraga, first Bishop of the Marquette diocese, who tramped on snowshoes across Michigan's Upper Peninsula and Northern Wisconsin and re-established many of the old Jesuit Missions.

With the discovery of iron ore on the Gogebic Range, the beginning of logging operations and the extension of the railroad into the area in 1884, came an influx of explorers, miners and woodsmen.

## Fr. Hennessy First Priest Here

In the spring of 1886 and only two years after the first settlers came to Wakefield, Father Hennessy arrived in the neighboring town of Bessemer to look after the spiritual needs of the people there and to do mission work in Ramsay, Wakefield, Marenisco and at the Mikado mine.

Several priests followed Father Hennessy with Father Joseph P. Kunes finally established as a resident pastor in Bessemer, February 3, 1889. At that time Catholic services were held in Wakefield about once each month with Mass being offered either in the A. F. Olson building, the John Kluck residence or the school house. When no mission services were held in Wakefield the faithful walked to Bessemer to attend Mass. The first Wakefield infant to receive the Sacrament of Baptism was John Michael Conlan, born February 4, 1887, the son of J. P. and Margaret Conlan. Sponsors were Michael Fallan and Mary Fitzgerald. The officiating priest was the Rev. John Henn.

## Start Church In 1891

With the growth of the town it was soon obvious that a church in Wakefield was a possibility. Encouraged by Father Kunes, the idea of building a church rapidly took shape. As in all such pioneer work, the struggle was a hard one for a mere handful of faithful members, but, in the summer of 1891 with the acquisition of Lot 1, Block 10, which was donated by Frank Clemens, the work of building a church was begun on that site and what had seemed an impossibility was now becoming a fact.

Prominent Catholic contributors to the building program were: Frank Wydoski, Peter Carr, James Ryzon, Patrick Meers, John Coyle, George Simmons, Luke Sweet, Michael Kowaleski, Jacob Martinkowski, Michael Lasinski and Andrew Schingler. Michael Lasinski and Luke Sweet were also trustees of this new church. Interested non-Catholics also made substantial contributions to this venture and among them were William Vincent, Louis Goldberg, Jones and Westcott, R. Chamberlain, George White and Borham and Neidhold. Completed in 1892, the first Catholic church in Wakefield was dedicated in honor of St. Joseph. It faced south whereas the present church faces east.

In this new church the main altar was donated by Mrs. Luke Sweet. Other women who figured in the work of the parish at that time, particularly in the teaching of catechism, were Miss Helen Thompson, Miss Mary Sweet and Miss Agnes McGinley.

Following Father Kunes, Father Anthony Hodnek took over the work of the parish on November 3, 1895 remaining for three years, leaving in June, 1898, for a visit with his parents in Europe. He took passage on the ill-fated steamer LaBourgnone and perished when it went down on July 4, 1898.

## Some Mission Firsts

Old church records note that the first weddings in the new church were those of Victoria Martinke to Anton Budjick and Catherine Sweet to Thomas Desonia; that the first Polish choir was directed by Mr. Maza; that for three years Frank Kanieski and Sam Martinkowski were altar boys and that in 1900 the church was struck by lightning with little damage being done.

On August 4, 1902, Father

Charles J. Swoboda received his appointment to take charge of the parish in Bessemer and the Mission in Wakefield. Once each month Mass was offered in Wakefield on Sunday, and on the other Sundays and Holy Days of Obligation, Mass was celebrated in Wakefield mission desiring to attend had to go to Bessemer. Fifty years ago travel was much less easy than now and many times Father Swoboda found the road between Bessemer and Wakefield impassable.

## Tell Priests Who Served Mission To 1905

For the purpose of presenting the picture more clearly, it is well to note that the following were pastors at Bessemer and were in charge of the Mission at Wakefield during the periods specified: Father Joseph P. Kunes, 1891-93; Father William Joisten, 1893; Father P. J. Erlach, 1893-94; Father Frederick Eis, June to December 1894; Father Joseph Haas, December 1894 to June 1895; Father Frederick Eis, June 4 to November 1895; Father Anthony Hodnik, November 3, 1895 to October 1897; Father A. J. Doser, October to December 1897; Father Hodnik, December 1897 to June 1898; Father Henry A. Buchholtz, June to August 1898; Father W. H. Joisten, August 1898 to November 1899; Father John Kraker, November 1899 to July 1901; Father Adolph Schneider, July 29, 1901 to April 20, 1902; Father Alexander Smetana, April 20 to August 3, 1902; Father Charles Swoboda, August 3, 1902 to August 1, 1905.

## Fr. Stenglein First Resident Pastor

Father John Stenglein was assigned the Wakefield parish on August 1, 1905 and became its first resident pastor. He remained in Wakefield until August 15, 1906, when Father Joseph Lamotte's stay was short and Father Theophile Eisele and Father Francis Maciarz were in charge of the parish until 1908 when Father Walloch took over the work. Father Walloch gave instructions to the Polish children in the Polish language and preached two sermons in that language each month.

## 1909 Fire Destroys Church

On St. Patrick's day in 1909, a disastrous fire destroyed the church. Firemen struggling to save the burning building were forced to restrain Father Walloch in his heroic attempt to enter the church and save the Blessed Sacrament. In the meantime, however, Jay Tobin, then a young man in the parish, gained entrance to the burning church through a rear window and rescued the ciborium from the tabernacle.

In less than two months Father Walloch had gone and Father Theodore Bateski was established as pastor in the parish, four years after his ordination. The matter of rebuilding the church was acted on at once, though, according to records, there was not a dollar in the building fund at the time. Parishioners themselves, with Father Bateski setting the example, razed the half burned church and cleared away the debris and by May, two short months after the fire, the contract for rebuilding was let to the firm of Tomlinson and Eagan of Ashland, Wisconsin. Construction began on the fifth of June. During the course of construction several thousand dollars were obtained for the building fund as the result of a bazaar. Cost of erection was to be \$8,250.00.

## New Church Ready By Fall Of 1909; Dedicated 1913

The laying of the corner stone took place on July 18, 1909, with the Most Rev. Frederick Eis officiating. Though the church was completed on October 23, 1909, the interior remained unfinished for three years during which time Mass was celebrated in the completion. The day following com-

pletion of the church Father Bateski left Wakefield. Trustees in office during the building period were: Arthur Cavender, Secretary, John Michaels, Treasurer, Anton Olejniczak and Joseph Marlynski. The church was solemnly dedicated by the Most Rev. Bishop Frederick Eis in honor of the Immaculate Conception of the Blessed Virgin Mary, September 1, 1913. The burned church was titled to St. Joseph.

## New Rectory In 1925

The Reverend Bernard Lineman succeeded Father Bateski, remaining here for but a month, however, when the Rev. John J. Stenglein again became pastor. Father Stenglein remained until September 1913. Father Kopicc came to Wakefield in September 1913, remaining for two years. Fathers Schneider and Douenbourg succeeded Father Kopicc. Father Charles Szygula became pastor of St. Mary's (as usually referred to) August 21, 1915 and remained until September 15, 1930. In 1925 a new parsonage of brick was constructed at a cost of \$13,410.80.

Father Mark Hoskins, a member of the Passionist Order, succeeded Father Szygula on September 19, 1930 and served until June 21, 1931. He was followed by the Rev. Cronin Flynn, also a member of the Passionist Order, who served the parish until July 4, 1936. Wakefield has indeed been blessed with pastors of deep devotion, but lack of space does not permit an account of their accomplishments in the salvation of souls and the material upbuilding of the parish.

## Fr. Drengacz Initiates School Idea

On July 1, 1936 the Rev. Thomas A. Drengacz was appointed pastor. Under his direction many improvements were made in the church and rectory. The main altar was enlarged and beautified by his step-father, Joseph Stosel, now deceased. However, Father Tom will best be remembered for his intense spiritual devotion to the needs of the parishioners. He instituted the annual novena in honor of the Immaculate Conception, patroness of the parish.

Father Drengacz inaugurated religious vacation schools which were conducted every day for a period of six weeks during the summer by four Franciscan sisters of St. Kunegunde of Chicago—Sisters Delphine, Hugoline, Dorothy and Julitta. So many spiritual benefits resulted that summer schools were continued until the permanent services of three Franciscan Sisters of Christian Charity from Manitowoc, Wisconsin, were obtained. They were followed by Joseph, 3rd Order of St. Francis, loved in 1945 by Sisters of St. Stevens Point, Wisconsin.

In 1939 on account of the increased attendance at Sunday Masses, the pastor realized the need of a third Mass. The services of a Salvatorian Father was obtained for the period May through August. In September the Rev. Arnold Thompson arrived to assist Father Tom and on October 3, Father James N. McCarthy was appointed as assistant. Assistants following Father McCarthy were the Reverends Ralph Sterbentz, Joseph Kichak, Frank Ginski, Ronald J. Bassett, Michael Hale and Louis C. Cappo. Michael Cappo became the first resident pastor of Christ the King parish, Ramsay, April 22, 1952. Since that date the present pastor, Rev. Francis Krysty, has been without the aid of an assistant.

## Ramsay Gets Church In 1940

Due to the large number of Catholic families in Ramsay, who could not properly be cared for, Father Drengacz saw the need of a church in that community and a church to fill the need. On May 5, 1940 he blessed the new church and offered the first Mass in the church of Christ the King. This was a mission of St. Mary's until Father Clifford Nadeau became pastor of the new parish in July of 1948.

## Sisters Get Company Hospital

Acting as intermediary, Father Drengacz in 1946 was instrumental in obtaining transfer of ownership of a 16-bed hospital operated by of a Pickands Mather & Company, to the Sisters of St. Francis, Third Order of St. Francis, Stevens

Point, Wisconsin. The hospital is maintained by the Sisters under the name of The Divine Infant of Prague. The Sisters will shortly begin the erection of a 50 bed addition.

On Dec. 11, 1951 Father Thomas Drengacz was transferred to Houghton and St. Mary's parish became the vineyard of the Rev. Francis E. Krysty. His ambition is that during his administration the dream of a Catholic school in Wakefield will be realized.

St. Mary's has as active societies the Children of Mary, the CYO and the Holy Name Society. One of the largest gatherings of its kind ever held on the Gogebic Range was the rally of the Holy Name Society of the Western District of the Marquette Diocese on September 22, 1940.

## Altar Society Begun In 1905 Other Groups Later

The Altar Society was first organized in the winter of 1905-06. Miss Jennie Bonino was the first president, Miss McGinley, secretary, and Mrs. O'Brien, treasurer. St. Theresa Lodge, a Polish society, was formally instituted in 1929. The first officers were, president, Mrs. John Krajenta; vice-president, Mrs. Michael Rydeski; secretary, Mrs. John Golembeski and treasurer, Mrs. Michael Olejniczak.

St. Mary's Sodality for the young women of the parish was begun October 6, 1930. Miss Julia Desonia was elected first president; Miss Rose LeRoux, vice-president; Miss Anne Rydeski, secretary-treasurer. Bishop Wagner Council, Knights of Columbus, was instituted on January 18, 1942. Chester Rydeski became the first grand knight. Immaculate Conception Circle, Daughters of Isabella, received its charter May 11, 1947. The first regent was Mrs. Robert A. Burns. A unit of the Third Order of St. Francis was organized in the parish in 1948 with Mrs. John Delmet as prefect. A Boy Scout troop is sponsored by the Holy Name Society.

## Tell Vacations

St. Mary's has given to the church one priest, Father Louis Bracket, ordained May 30, 1947, and two young women have entered religious life. The late Sister M. Alfred, O.S.B., (Elizabeth Cavender) received the veil in 1919. Sister Mark Marie (Margaret Bugni) joined the Order of Loretto in 1931.

The parish which numbered 12 families in 1887 has grown to 220 families numbering 800 members in 1953. The courage of the pioneers is an ever present beacon to the parishioners of today who hope to worthily continue the traditions of the past.

# Watersmeet Parish More Than Half-Century Old

Very little is known of the early history of Watersmeet parish, except that it was in operation at the turn of the present century. At that time, however, with a membership of ten families it was serviced by the pastor of Ewen. Previously it had been attached to Iron River as a mission. It is probable that the first church was built around 1890. In 1916, a rectory was built and the Bishop was petitioned to send a resident pastor. The first resident pastor of Immaculate Conception Parish was the Rev. A. J. Doser. When Father Doser resigned in 1933 the parish was again attached to Ewen until August 27, 1937, when Father John Kraker was appointed its resident pastor.

Upon the death of Father Kraker in January 1942, the Rev. E. Henneley was appointed, who in turn, in March 1942, was succeeded by Father Bleeker, who died on April 14, 1945, and was succeeded on August 1, 1945, by Father C. Douenbourg.

When Father Douenbourg resigned the Rev. Charles Reinhart became pastor of Watersmeet. The present pastor is the Rev. Samuel Bottoni. At present the parish has an active Holy Name Society. In addition to this there is a strong Altar Society, productive of much good. The youth of the parish is organized into a CYO. In the past a program of released time for religious instruction has been granted. Three lay teachers and the pastor instruct the children according to the system and method of the Confraternity of Christian Doctrine. During the summer months three weeks of religious vacation school is taught by the Dominican Sisters of Sinsinawa, Wisconsin.

The parish of St. Catherine in Marenisco is also attached to the care of Watersmeet. The late William Bonifas and Michael White

are considered its founders. It was established in that heavy lumbering area on July 23, 1932, when its church was dedicated. During its history the church has been cared for as a mission of St. Mary's Parish in Wakefield and St. Ambrose Parish in Ironwood as well. Currently the men and women are organized in the parish Holy Name and Altar Societies. The Confraternity of Christian Doctrine also functions in St. Catherine's Parish.

Three women of the parish teach the course to the children and during the summer months a religious vacation school is held. The people of St. Catherine's Parish shall ever give prayerful remembrance to the priestly labors of the following priests:

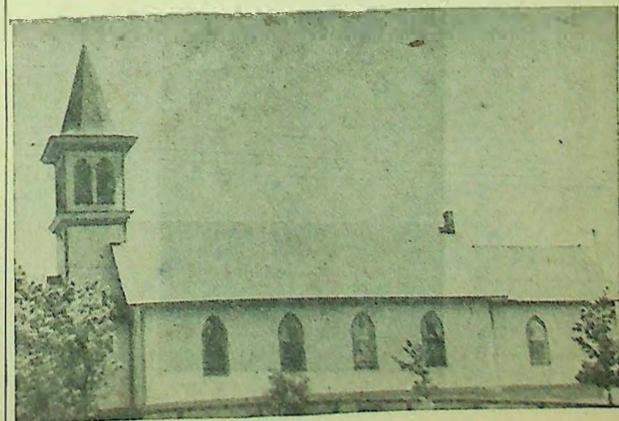
Rev. Cronin Flynn, Wakefield. Rt. Rev. Msgr. J. B. Moriarity, Ironwood.

Rev. Thomas Drengacz, Wakefield.

Rev. Charles J. Reinhart, Watersmeet.

Rev. Samuel T. Bottoni, Watersmeet.

Associates: Rev. Joseph H. Seifert, Rev. John Hughes, Rev. Michael Tuomey, Rev. James Healey, Rev. Elmer J. Bares, Rev. Philip Caughlin, Rev. Michael Hale, Rev. Gervase Brewer, Rev. Julius Schaffer, and Rev. Eugene Hennley, of Ironwood; Rev. Ronald J. Bassett and Rev. Louis C. Cappo of Wakefield.



Immaculate Conception Church, Watersmeet

# Ewen Pastor Also Cares For Three Missions

By REV. VINCENT SAVAGEAU, O. Praem.

The first church in Ewen was built in 1892 by Rev. Renuus Becker when the small sawmill town was booming. The lot was donated by D. J. Norton, the local mill owner.

Father Becker was succeeded by Rev. W. H. Joisten, who served the mission for three months. A disastrous fire destroyed a goodly portion of the town in 1893, including the house where the priest resided. The pastor's unusually large library, church records and one chalice were also destroyed. The parish bought a new house for \$560.00.

Rev. H. Zimmermann was the next pastor, but after three months service was recalled to the Ordinary, and the church at Ewen was attached to Michigamme as a mission.

The Revs. Dupasquier, Burns, Lenhart and Alexander Hasenberg took care of it in turn from Michigamme until August 13, 1903, when Rev. Bernard Eiling was appointed the first resident pastor.

Interior decorations, furnishings, etc., were made mostly in Father Hasenberg's time. Stations depending on Ewen for service were: Kenton, Trout Creek, Watersmeet and Bergland.

Father Eiling was succeeded by Rev. Charles Diedgens who remained there for two years; until 1911. Father Feldhaus replaced him for a short time leaving in 1912.

Next in line was Rev. Anthony Oehlerer who remained as pastor for five years. He completed the interior decorations of the church, lined the interior with tin and had it painted. He had a hardwood floor placed in church, likewise new varnished pews and a set of stations. He had two side altars erected to match the main altar.

Father J. Ling came to Ewen in August of 1917. In 1922 he celebrated his Silver Jubilee in the priesthood. A monument of his pastorate is the large, beautiful, well planned rectory, finished in buff colored stucco and completed in 1928. Mr. Jensen, the owner of a saw mill in Ewen left in his will \$5,000 to be equally divided among the various churches in town. This amount was applied to the completion and furnishings of the

rectory. Shortly after Easter in April of 1934, Father Ling was transferred to Mackinac Island and Rev. Gerald Harrington replaced him.

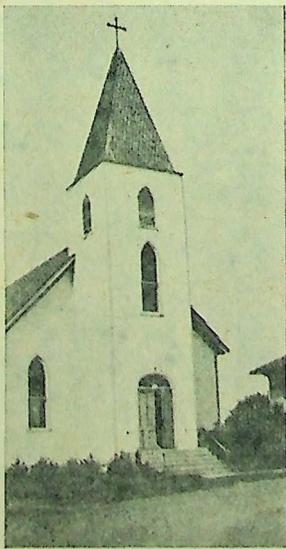
At once Father Harrington began making repairs on the church. He had the church raised and built a small concrete furnace room and coal bin, a communion rail and vestment case. He also had the exterior of the church scraped and painted. He had a new well dug to the depth of 287 feet, as the old one had gone dry. He was transferred to Atlantic Mine on June 1, 1936.

Then Rev. T. J. Anderson received Ewen as his first parish. He immediately reorganized the adult choir and began a children's choir. He called on the men of the parish to wash the ceiling and walls of the church and to paint them. He presented to the parish a new stained glass rose window with the emblem of the Sacred Heart, to replace the old window. He also began a religious summer school. He helped to obtain from Mrs. T. O'Rourke a building with the purpose of converting it into a parish hall. He was transferred from Ewen on May 10, 1938 to Champion, Mich.

Father Hennelly came to Ewen in May of 1938, and had charge of the parish for one year and four months. His first work was to conduct a successful eight-day mission. He arranged to have one Mass at Ewen every Sunday and to give each mission a chance to have their monthly Mass on a Sunday. His bit towards the interior of the church was to have all the statues and stations beautifully decorated. He reduced the parish debt from \$3,600 to \$1,015. The house which Mrs. O'Rourke donated to the church was raffled. This helped a lot to reduce the debt.



Present St. Ann Church, Bergland



Sacred Heart, Ewen



St. Anthony Church, Trout Creek

When Fr. Hennelly met with a serious accident and was taken to Rochester, Minn., he called on the Salvatorian Fathers for help. Fr. Charles Pradametti came and stayed 8 months. He was replaced by Rev. C. Ansgar Koenigsbauer, S.D.S., who remained in Ewen about a month.

Rev. V. C. Savageau, O. Praem., came to Ewen in June of 1940. He at once concentrated upon paying off the outstanding debts. Vacation school was conducted by two Sisters of Alverno, Wis., and the following year a mission was given by Rev. J. C. McCarthy of the Missionary Band of Chicago. It was necessary also to have the exterior of the rectory repainted and this was taken care of. It was in 1943 that all debts were paid to the great satisfaction of the congregation. New furniture was also bought for the rectory. In 1944, the church received a fresh coat of paint. Every year repairs had to be made both on the rectory and church.

In 1946, the three altars were repainted. The following year a rubberized floor was laid in the sanctuary. Through donations from the parishioners and others it was possible to replace the clear glass windows with leaded colored glass. This improved the interior of the church to a remarkable degree. A new furnace for the church was a necessity and this was promptly obtained. A donation of a gold tabernacle likewise beautified the sanctuary.

Ewen today cannot boast of a sawmill although a few years back it had three large mills cutting only white pine. There is no industry in town; still the 65 Catho-

lic families manage pretty well especially by farming. The entire congregation is English speaking. It is regrettable that there is nothing to keep our young folks here; the consequence is that they leave after or even during high school years.

## St. Ann Church—Bergland

The little town of Bergland is situated on Lake Gogebic, the third largest inland lake in the state. It is a mill town and people depend on it for their living. There are a few scattered farmers. The Catholic congregation consists of 10 families.

Until the time of Father Harrington, who was then pastor of Ewen, Mass was offered in the gymnasium of the public school. Then Katherine Cummings donated a house and lot to Father Harrington, who immediately used the house for a church. In 1947, the house went through considerable alterations and now there is a neat chapel for the people to worship in. This was made possible by a donation from the Catholic Church Extension Society of \$500 and a little money the congregation had.

The Catholics are all English speaking.

Mass is held there on the first Sunday of the month at 10:30, though occasionally there is an 8 o'clock Mass to give the people a better chance to receive the sacraments.

Bergland is situated 15 miles from Ewen; on Highway M 28 and Highway M 64.

## St. Anthony Church—Trout Creek

In 1912, Rev. A. Oehlerer was pastor of Ewen, and among other missions had charge of Trout Creek.

During that year the church was built when there were only six Catholic families. The construction of the church was possible by means of parties, entertainments and donated labor. The Wiedman Lumbering Co., likewise donated considerable lumber towards the project. The building was used in a semi-finished condition.

In 1915, beaverboard was purchased and the six Catholic men got together and sheeted the interior.

Services were held once a month in those years.

Today services are held twice a month on the second and third Sundays.

There are now 10 Catholic families in Trout Creek. The town has approximately 300 people of mixed nationalities; many Finnish. It is a mill town with a few scattered farmers and is situated on the DSS & A Railroad and on Highway M 28.

## St. Francis Xavier—Sidnaw

It was when Father Hennelly was pastor of Ewen, in 1938, that the Catholics of Sidnaw were able to build a church for themselves. Through a donation of \$1,000 from the Church Extension Society

a chapel was erected, with a liturgical altar. Sidnaw is a sawmill town having two portable lumber mills. There are 10 Catholic families and Mass is said every third Sunday of the month at 10:30. When there are 5 Sundays in the month, there is also a Mass on the fifth Sunday at 8:00. The Catholics are all English speaking. Sidnaw is located 35 miles from Ewen at a railroad junction between the Duluth South Shore and the Milwaukee road.

# Holy Name Church

Continued from page 83A

working for forty years in this one mission. The grief and sorrow of the orphans cannot be exaggerated; he had been a father to all.

To find a successor to Father Terhorst was no easy matter, for the occupant for this position ought to be not only pastor to the congregation, but also a father to orphans. The Bishop selected Father Melchoir Faust, who arrived at the Mission on Oct. 15, 1901.

Fr. Faust Succeeds Fr. Terhorst During his administration in the spring of 1906 new Sisters had to be obtained for the orphanage as the Sisters of St. Joseph tendered their resignation to Bishop Eis. They had been at Assinins for forty years.

On the 20th of June, 1906, the Sisters of St. Agnes of Fond du Lac, Wisconsin, took charge of orphanage and school. There were ten Sisters in all. It was also at this time that accommodation at St. Joseph's Home became too crowded due to the large enrollment. Hence in 1915 it was decided to transfer the white children to the newly constructed Holy Family Home in Marquette, limiting St. Joseph's Home solely to the neglected and homeless Indian children of the diocese. Father Faust remained in charge of the Indian Orphanage and acted as pastor to Holy Name Church in Assinins and St. Ann's Church in Baraga until his death in May, 1916.

## Present Home Built in 1929

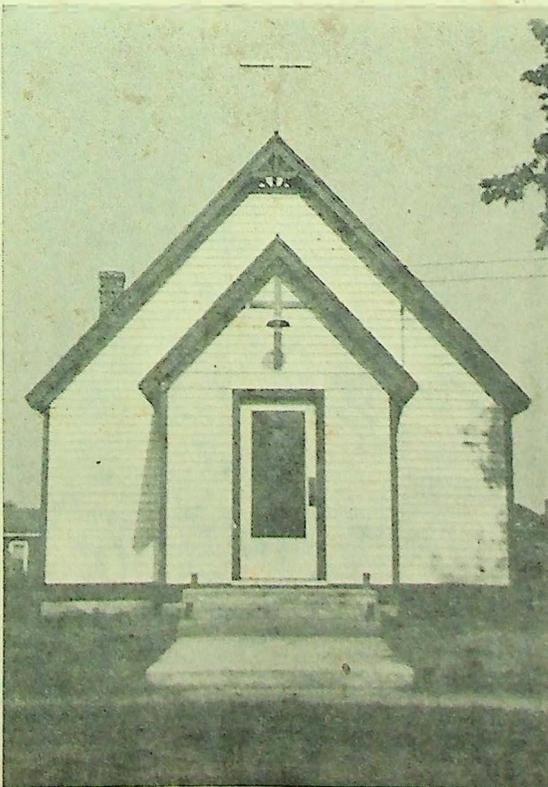
Father Casper Douenberg succeeded Father Faust in May, 1916 and carried on the work as pastor of the aforesaid parishes and as chaplain of the Orphanage until July, 1936. It was during his time as chaplain that the present St. Joseph's Home was constructed under the wise guidance of the late Msgr. A. Rezek. This \$125,000 structure, begun in May, 1928 and completed in September, 1929, was designed for service rather than extravagance and provides accommodations for eighty children besides ample space for administrative and religious purposes.

## Baraga Church Gets Resident Pastor in 1949

In July, 1936 Father Anthony Waechter was appointed pastor of Holy Name Church in Assinins and St. Ann's Church in Baraga and, as his predecessors, acted as chaplain of St. Joseph's Home until 1941 when Father Casimir Adziejewicz, the present superintendent, assumed full charge of St. Joseph's Home, thus relieving Father Waechter of the duty as chaplain. In 1949, due to poor health, Father Waechter was granted a temporary leave of absence, and Father Aloysius Ehlinger was named pastor of St. Ann's Church at Baraga, and as a mission to St. Joseph's Home and is attended by the superintendent of the Home.

## Assinins School—Oldest in Diocese

At the present time St. Joseph's Home has an enrollment of fifty-two children, ranging from the ages of two to sixteen years. Eleven Sisters, who besides caring for the many physical needs and comforts of the children, also provide them with an elementary education. When the students have successfully completed the eighth grade, Institution further supervises the arrangements for the secondary education of their charges by placing them in the Government Indian Vocation Schools at Platteau, South Dakota and the Flankell Institute in Lawrence, Kansas. During their forty-seven years of service at the Indian Orphanage, the Sisters of St. Agnes cared for and taught about 875 children. In addition to this the Sisters still teach the Holy Name Mission School which was established by Father Frederick Baraga in 1843.



St. Francis Xavier Church, Sidnaw

# Holy Family Parish, Ontonagon, Established 1854

From the time of the founding of the village of Ontonagon in 1848 on land pre-empted by James N. Paul on the east bank of the Ontonagon River in that year, until the arrival of the first resident pastor, Rev. Lawrence Dunne, brought here by Bishop Baraga in 1854, only occasional visits by the then Father Baraga provided Catholics with an opportunity to enjoy the comforts of their Faith. Catholics were few in number. On this trip Bishop Baraga arranged for the building of the first Catholic church, on three lots near the shores of Lake Superior purchased from the Episcopal Wardens and Vestryman for \$275. The Bishop celebrated Mass in a private school room, which was also used as a Methodist church, and on the 10th of the same month administered the Sacrament of Confirmation to 20 persons.

This first church, begun under Father Dunne's supervision, was built at a cost of \$2,500, and was financed from funds provided by Bishop Baraga from the Leopoldine Society of Austria. It was dedicated to St. Patrick, and served the scattered Catholic population of 800 from the surrounding mines. Rooms were partitioned off in the rear of the church for the pastor's living quarters.

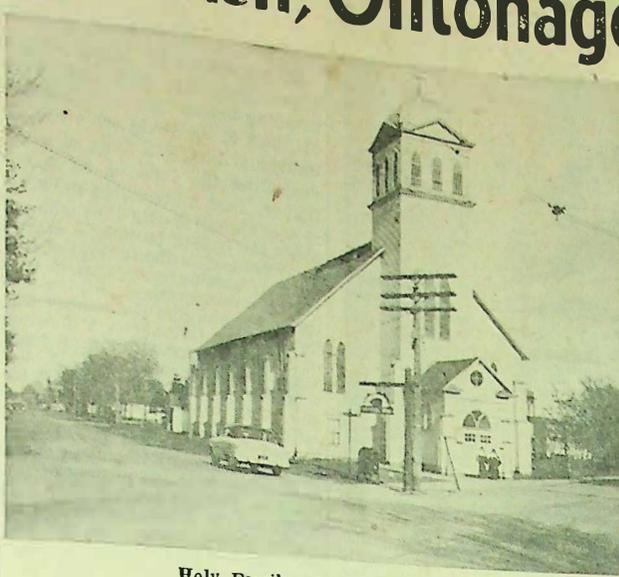
The increase of Catholics with the growth of the town prompted Bishop Baraga to send a second priest, Father Martin Fox, a native of Germany, to take care of the German members, of whom there were many. Father Fox arrived on Sept. 24, 1855 and remained with Father Dunne, caring for the outlying missions. The travelling back and forth became too tedious, so Father Fox built a small house next to the chapel built at the Minnesota Mine by Bishop Baraga in 1851, and removed to Rockland.

During the years 1856 and 1857 Father Dunne operated a school in the sacristy taught by his brother. In 1858 he resigned his pastorate to assume another in the State of Illinois.

Rev. Patrick V. Moyce came here on August 8 but left the same year on Oct. 11. With no priests available the Bishop gave charge of the parish to Father Fox, and the arrangement proved so satisfactory all around that Ontonagon was served from Rockland for the next 27 years.

During this period Father Fox procured the services of the Ursuline nuns to conduct a grade school and an academy for girls in Holy Family parish. It closed in 1867 after five years of existence. The failure of the school proved a very deep disappointment to Father Fox, and was said to be one of the reasons for his accepting the pastorate of the Cathedral in Marquette.

On Nov. 11, 1865 Bishop Vertin sent Rev. Joseph Haas here as pastor, and from that date Holy Family has had a resident priest. Father Haas was succeeded in the Fall of 1866 by Rev. Jos. Barron; then came Rev. Gideon Beliveau in the Fall of 1867; Father John Cebul succeeded in the Spring of 1888, and was in turn followed by Father John Henn, who arrived in June 1889. From March 1890 for short periods there were Fathers Von Gumpenberg, Boever from Rockland, Phillip J. Erlach and John Burns. Rev. Jos. Neumair came in March 1892 and was here until Feb. 15, 1895.



Holy Family Church, Ontonagon

The old church was now 40 years old, in need of much repair, and the Lake had made considerable inroads on the property which had become very sandy. The younger generation were desirous of building farther from the shore and on higher ground. In May of 1892 Father Neumair bought Lots 11 and 12 of Block 5, Hanna's Addition, from Robert P. Mulcock and his wife Rachel Anne for \$550; and an adjoining triangular piece from the Ontonagon County Agricultural Society for \$500. The new church was dedicated to the Holy Family in May 1894 by Bishop Vertin, assisted by Fathers Neumair and Renatus Becker, and is described in the late Msgr. Rezek's history of the diocese as "a magnificent frame structure." It was built without debt.

The old cemetery, which lay near the Lake in the general vicinity of what is now the Dr. Strong property on Chippewa Ave., had suffered still more from the fury of Gitchie Gumee, and a new site was bought, outside the village, on the Rockland Road, and many of the bodies transferred there. Some of the graves in the old cemetery had been washed out.

The new church, along with the rectory, was destroyed in a disastrous fire which swept the village on Aug. 25, 1896. Not even the Blessed Sacrament, or the parish register, was saved. Though the flames took practically the entire village, only one life was lost. Father Becker was pastor at this time, having succeeded Father Neumair in Feb. 1895.

At once preparations were made for rebuilding. A parish hall type of building was hurriedly erected next to the church site to be used for Divine Services for the time being. This later became the rectory. The present church, constructed according to the dimensions of the old foundation, was dedicated in 1897.

Father Becker, in ill health, resigned in Oct. 1898. Rev. James Corcoran succeeded him in November and stayed until April 1899. He bought the organ and furnished the church with Stations. Then came Father Wm. Shea, a zealous young priest, who, after a pastorate of three years, succumbed to pneumonia on May 26, 1902. He had added new pews and a steam heating system.

Fathers Julius Henze, O.F.M. of

Calumet and Kennedy of Hancock said Mass on Sundays until the appointment of Rev. Jos. Hollinger in July 1902. Father Hollinger steel-ceiled the interior of the church and installed three new altars. The parish at this time consisted of 170 families—Irish, German, Polish, French and Indian.

Father Adam J. Doser was the next pastor, from Nov. 1907 to May 1920. He improved the grounds, planting trees and shrubs, and bought a new vestment case. Father Doser was succeeded by Rev. Jos. Lamotte, who was here until Oct. 4, 1923.

At this time Father Owen J. Bennett came to Holy Family parish. This fall will mark the 30th year of his pastorate. During his tenure the parish has gotten the beautiful church windows, product of the Munich Studios, Chicago; a pipe organ (second hand); the church has been rewired through-



Rev. Owen J. Bennett  
Ontonagon Pastor

out, redecorated, fluorescent lighting installed, the basement extended full size, and a new stoker and furnace put in. New front steps and an enclosed entrance have been built.

About 15 years ago Father Bennett purchased the former John P. Donnelly home for a rectory, and lived there about eight years. In 1945, the original rectory, having been remodeled and enlarged, the pastor moved back, to be again near to the church. The grounds had been extended by the purchase of adjacent space from the Ontonagon School District.

Three School Sisters of Notre Dame came about this time to staff the Holy Family Catechetical School, which was opened in April 1945. The Sisters, Novata as superior, Joannice and Winfried, took up their residence in the former "Donnelly home." This is a very nice house and, with very few changes, became an ideal convent. A stoker was put in several years ago, and a new electric range for the kitchen. The present staff is comprised of Sister Pacifica, Superior at the convent; and teacher, Sister Eleanor, who also directs the junior choir and teaches music, and Sister Valentine Marie, who is also sacristan and has charge of the altar boys.

Sister Joannice was the second superior, succeeding Sister Novata. Then Sister Julianna, superior for

over two years, organized and managed the parish library. Parishioners donated books, and many were bought, among them many of the best of present day Catholic authors. Sister Julianna also initiated and looked after the pamphlet rack in the vestibule of the church.

Some years ago Father Bennett purchased the former Frank McGuire home across the street from the church, looking toward a future building program, for which we have on hand a small, steadily growing fund.

In 1949 the ladies of the Altar Guild initiated and financed the renovating of the church basement. The men laid the new wood floor over the existing cement one, and painted the walls and ceiling. Fluorescent lighting was installed, and the kitchen completely modernized with electric ranges, refrigerators, sinks, cupboards, tables, and floor covering. The ladies also paid for the redecoration of the church statues in 1948, and each year turn over substantial sums to the church treasury.

The men of the parish financed the painting of the convent, and did the preparatory work. Last summer the church was re-roofed and both church and rectory equipped with lightning protection.

On April 21, 1946 the senior choir members and honorary members presented to the church a Hammond electric organ, this to commemorate the 40th anniversary of the priesthood of Father Bennett. The pipe organ was no longer giving satisfaction.

Three young men of Holy Family Parish have been ordained to the priesthood and celebrated their First Masses in Holy Family Church. Rev. Neil Smith, a former altar boy for Father Bennett, since the age of seven years, and the first boy to be ordained a priest from this parish, had his First Mass on June 6, 1948. Father Raymond Smith, who moved to White Pine from Baltic several years before ordination, said his First Mass on June 4, 1950. Father Joseph Felix, baptized by the present pastor, and also a former altar boy, celebrated his First Mass on June 3, 1951.

The Knights of Columbus, Bishop Pinten Council, organized in 1945 through the efforts of Father Bennett, the late Walter J. Gorman and Leo E. Perron, have helped out in the parish in various ways. They participated in the ceremonies of the three First Masses, and in 1948 in the celebration of Father Bennett's 25th year as pastor of Holy Family Church. They also purchased books for the Sisters of Notre Dame library.

The senior choir, a mixed group of 20 members, has had many faithful and long time members through the years. Mrs. Joseph L. Dobbek has been director and organist for 31 years.

Parish counsellors are Joseph Dobbek, Alvin Born, Dean O'Connor, Fred Glaser and John Guzek. Among the societies are The Holy Family Church Altar Guild, Holy Name Society, Holy Childhood Association, Altar Boys, Society of the Sacred Heart, and Confraternity of The Sacred Heart. There is also the Catholic Cemetery Association under the Chairmanship of Mrs. George Gleason. The parish membership num-

bers some 300 families, about 1200 souls, a slight increase since the renewing of copper mining activity at White Pine, at present a mission of Ontonagon. In the course of a few years White Pine may develop into a separate parish. Holy Family Catechetical School has an enrollment of over 300.

## St. Sebastian

Continued from page 81A

has been active for several years under the able leadership of several of the assistant priests. They sponsor the annual Crowning of Mary, and weekly social events, donated new light fixtures for the church, etc. Since 1952, the High School of Religion performs the spiritual and educational functions of the youth group.

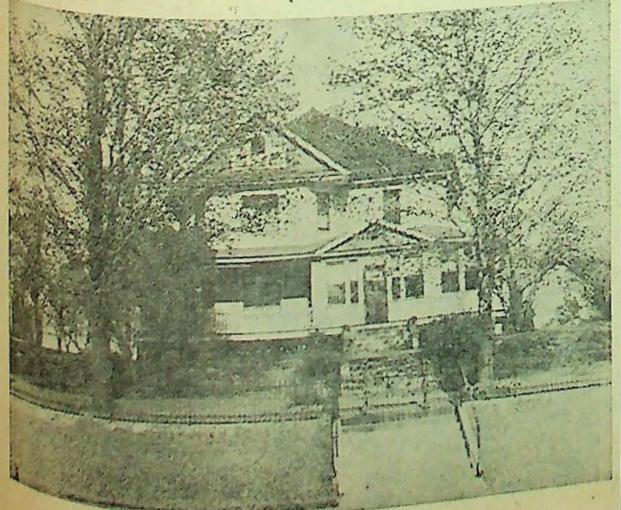
### Anvil Mission Adjoined To Ramsay

An integral part of the parish from the beginning was the Anvil location, situated just outside the city limits, to the southeast. The Catholic population, once quite substantial, was down to sixty-one families in 1952. Because of the hardship on the part of many of these families in getting to church, a special Holy Mass was offered on Sundays (except in summertime) in the Anvil School gymnasium, from 1934 until 1952. Inasmuch as the Anvil location is closer to Ramsay, and because the mission of Christ the King, Ramsay, has been established as a parish (with a comparatively small number of families), and for the good of souls in general, the Anvil location disassociated from St. Sebastian Church and affiliated with Ramsay. The official decree which had been prepared by Bishop Thomas L. Noa, was promulgated in the St. Sebastian and Christ the King Churches on Sunday, June 1, 1952. The Catholic people of Anvil are showing genuine loyalty and generous enthusiasm in the project of the new church of Christ the King.

First Assistant Assigned in 1933  
For over thirty years Father Svoboda had cared for the parish without the aid of an assistant. This was a tremendous task, especially during the years when the city had a population of about seven thousand, more than half of whom were Catholics. That another priest would help greatly for the spiritual growth of the parish was quite dramatically evident from the time of the arrival of the first assistant here, Father Joseph L. Zryd.

He arrived in May of 1933, and is well remembered with affection for his zealous work. There followed a long line of young priests who accomplished immense good for God's glory; Father Nolan McKevitt arrived in November of 1935; Father Joseph Gondek on June 25, 1937; Father Charles Herbst in 1940; Father Gino Reraro in 1941; Father Charles Reinhart in 1942; Father Frederick Hofmann in 1943; Father Jerome Larsen in 1944; Father Clifford Nadeau on Nov. 10, 1944; Father Joseph Paulantonio on Nov. 7, 1945; Father John Belot in 1946; Father David Harris, who came in 1948, established a record in lon-

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Holy Family Convent



Holy Family Rectory

August 30, 1953

Northern Michigan Edition

OUR SUNDAY VISITOR

87A

# St. Mary's, Rockland, And Ss. Peter And Paul, Greenland

## The Mother Church

By FR. THOMAS RUPPE

On entering the town of Rockland in Ontonagon County one is greeted by a sign stating, "On this hill the Minnesota Mine opened on ancient miners' pits. Paid millions in dividends 1847-1865."

Yes, the discovery of copper had brought hundreds and later thousands of miners into the territory. Log cabins were literally built overnight. Knowing the indomitable zeal of Father Baraga for souls, we find him journeying on snow-shoes from L'Anse in 1849 to the Minnesota Mine settlement, where he rounded up the Catholic miners and administered to their spiritual needs, saying Mass in Mr. Peter Gies' boarding house.

As the settlement increased, there was a definite need for a church. And so in 1853 Father Baraga built a 20 by 30 foot building with donated basswood lumber on company apportioned land in a section known as "Irish Hollow." This was the first church in the Ontonagon Valley. Father Dunne, who was stationed at Ontonagon, twelve miles to the north of Rockland, traversed that distance on foot to say Holy Mass for the faithful of Irish Hollow. In 1856 Father Martin Fox, truly a zealous and learned man of God, took up permanent residence at Minnesota Mine by building a small house beside the church.

In the meantime other settlements were opening at Norwich Mine, 15 miles west of Rockland, and Maple Grove (Greenland) seven miles east of Rockland. Consequently Father Fox built churches at each place. Nothing remains of the Norwich Church today, as that settlement has long since been abandoned. However, Sts. Peter and Paul Parish of Greenland is certainly much alive.

Because of the expanding mining operations at Minnesota Mine, the town became larger and larger, necessitating the erection of a new and more spacious church. This church was completed and dedicated on September 4, 1859 by Bishop Baraga and acclaimed by him as the finest in the diocese. It also possessed a pipe organ, the first ever brought to the Upper Peninsula, and which to this day graces the choir loft of St. Mary's.

If the early missionaries deserve much credit for their enterprising spirit in building churches, surely greater credit is due them that they never forgot the school. They considered secular education a part of their duty. It would be a poor part of valor to criticize the efficiency of those schools or to compare them with those of today. If they imparted only reading and writing and elementary arithmetic, they attained what they aimed at, which gainsays the institutions of today.

Father Fox was not oblivious of this duty towards his flock. Early in 1858 he obtained through Captain Hall from the National Mining Company a lot in the platted township and built a two-story school house and with the help of a layteacher opened classes to 30 pupils. It was here that the Frederick Eis, who later became the fourth bishop of the Marquette

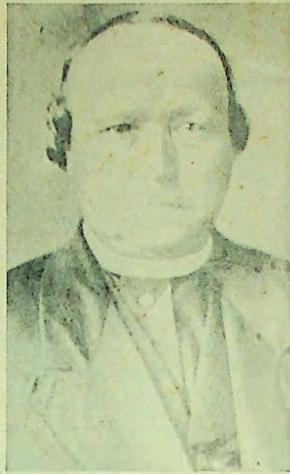
diocese, taught school for some time previous to his going to college. After him another layteacher kept the school until the arrival of the Ursulines at Ontonagon who provided the school with a suitable teacher till the break-up of their institution.

In the summer of 1858 Ontonagon and Rockland were again joined into a dual parish. No sooner had Father Fox obtained control of the St. Patrick's congregation than he thought of reopening the school which closed with the departure of Father Dunne's brother. To make it permanent he sought to induce some religious community to settle in Ontonagon. In this he was not successful until 1862 when the Ursuline Nuns came, under Mother Margareth Stehlin. They opened in connection with a graded grammar school an academy for girls. At first a very prosperous institution, it broke up in 1867, much to the disgust of its founder.

This calamity together with the decrease of mining activity, and consequently in population—Rockland and vicinity had in 1860 a population of 2,858, and ten years later not one-half of that—decided Father Fox to accept the pastorate of the Cathedral in Marquette, which was offered to him by Father Jacker, who was then administrator of the diocese. His last entry is on August 4, 1868. Father Fox was immediately succeeded by Rev. Henry L. Thiele who remained until the fall of 1871 when he withdrew to Notre Dame, Indiana, to spend the evening of his life there. Father Jacker then came to Rockland for the winter and was relieved in the beginning of March, 1872, by Rev. Oliver Comtois. He remained in charge until September, 1873. After that the parish was attended from Hancock by Fathers Dwyer and Hubly, and in December, 1874, the latter took residence in Rockland.

Father Comtois in 1873 had rented the John Vogtlin home—the northwest corner of the present church block—in order to live among his people who had wholly deserted the old Minnesota Mine location and moved to the town site. Father Hubly purchased the old post-office building and moved it almost directly west from the "school-house." This first parish-house remained standing until about 1945 and was used for club purposes. Father Dwyer, who succeeded Father Hubly on June 24, 1878, wanted also the church in town. He proposed to tear down the St. Mary's in the Hollow and build it anew alongside of his residence, but found too much opposition among the old settlers. To do the next best thing he took the ceilings and partitions out of the school-house and turned it into a chapel. Thereafter services were conducted in this chapel, only in the summer season occasionally Mass was read in old St. Mary's when the whole congregation with a sort of traditional reverence pilgrimmed in a body to the Hollow.

The present church was begun by Father Reichenbach in 1891 and completed by Father Haas, who also tore down the school house



Rev. Martin Fox  
First Pastor

during his second term. After this church was made serviceable the "pilgrimages" to the old St. Mary's fell into disuse, so the necessary repairs on the venerable edifice were more and more neglected. The elements soon did their work of destruction, and in 1899 Father Becker, removing the pipe organ to the new church, tore down the old one, and thus removed an old, venerable landmark in the Ontonagon valley.

In the work of reconstructing St. Mary's Church Father Manderfield was liberally assisted by his parishioners, as is attested to by the inscriptions on the stained-glass windows and church furnishings.

Since Father Manderfield's time of 1902 five pastors have serviced the parish, keeping up with the necessary repairs to both body and soul, seeking to fulfill the motto of its original founder, Bishop Baraga, that "Only one thing is necessary," namely the salvation of souls.

For the records we list the following men of God who have administered to the needs of the parish, beginning with Father Baraga, who first said Mass in Rockland, which was then called Minnesota Mine, in 1849. Thereafter we have Frs.: Dunne, Fox, Thiele, Jacker, Comtois, Dwyer, Hubly, Dries, Langner, Pelison, Haas, Burns, Weis, Henn, Boever, Geers, Reichenbach, Hass (second term), Becker, Lenhart, Sutter, Sperlein, Manderfield, Linnemann, Malloy, Hoffman, McLaughlin and Ruppe.

Although the parish has dropped in number from 85 families in 1905 to 58 families in 1953, the same calibre of faithful belong to the parish today as belonged 100 years ago. As a matter of fact family names of the early pioneers are still extant on parish records of 1953.

The 46 students of the parish today are still being taught the same mysteries of our faith as were the youngsters of 100 years ago. The Holy Name men and members of the Altar Society are cooperating to advance their own personal sanctification and the welfare of the parish as did the faithful of 1853.

As the Diocese of Marquette is celebrating 100 years of growing together, we, the members of St. Mary's, can rightly be proud of the fact that we have watched and taken part in its growth from its earliest days. And as we walk over the hallowed grounds where our forefathers laid the foundation of that Diocese, we can hear their voices call out to us in unison: "Only one thing is necessary, the salvation of souls." May we ever be heedful of that cry!

Sometimes giving a child a spanking doesn't do it any harm, but it helps the parent.—O. A. Batista.

### Diocesan Consultors

Rt. Rev. Msgrs. Joseph L. Zryd, John T. Holland, N. J. Raymond, George J. Dingfelder, Martin B. Melican, Very Revs. Joseph Seifert, and Nolan B. McKeivitt.

## And Its Mission

If we were in Maple Grove (Greenland) in 1858 and were standing before lots 6, 7, 8 and 9 of Block 6, we would see a rugged individual behind a team of oxen, despoiling the land of its heavy timber. That indomitable individual was Father Martin Fox, who set about the task of building a church to accommodate the faithful of that district, who were engaged in copper mining operations. All the material for building the church was hauled from Ontonagon, a distance of 12 miles, over a corduroy road. Upon its completion in 1859, Father Fox dedicated it to Sts. Peter and Paul. In reality it was to be called St. Martin's in recognition of the services of Father Fox, but in his unselfishness Father Fox chose to dedicate it to the princes of the apostles. For ten years Father Fox continued to serve the people of Maple Grove, whereupon he was assigned to the Cathedral in Marquette in 1868.

To carry on the work so nobly begun by Father Fox, Fathers Henry Thiele, Jacker, Comtois, and Hubly served the parish from Rockland until 1878. It was a familiar sight to see the good padres "hitch old Dobin to the chaise, and through the fields of clover ride o'er to Maple Grove on a golden summer's day."

A remnant of Father Hubly's pastorate is an old mission cross made by Bernard Shaffer in 1877 for a mission conducted by Father Winnegar.

For the next 30 years the parish progressed materially and spiritually under the watchful eyes of Fathers Dwyer, Dries, Langner, Pelison, Haas, Burns, Weis, Henn, Boever, Geers, Reichenbach, Becker, Lenhart, Sutter, Bordas, Sperlein, and Manderfield.

It was during Father Manderfield's time, 1905, that the present rectory was built on the site of the Old Flanigan Homestead. The first pastor to occupy the rectory was Father Eisele, who took up residence in 1908. Father Waechter succeeded Father Eisele in 1909.

In 1913 Father Lamotte looked to the future and began a building fund for a new church. Pledges were made by the parishioners; teas, card parties and dinners were held to raise funds for this purpose.

The last resident pastor was Father Swoboda from 1920-1922. The copper mines had closed, necessitating a major exodus to other territory in search of work. It was at this time that Sts. Peter and Paul became a mission of Rockland.

Faithfully serving the parish for the next twenty-three years was Father Bernard Linnemann, who endeared himself to all whom he came in contact. The love and devotion for him is attested to by the memorials left in his honor. It was during Father Linnemann's time that the dreams of Father Lamotte were fulfilled. The edifice that had housed the "Bread of Life" for 73 years was razed amid tears, and a new 60 x 34 foot structure was erected in 1932. The first Holy Mass in the new church was said on December 13, 1932. Noteworthy of this endeavor was the fact that upon the completion of the church, the bank crash occurred and de-

pression set in. However, due to the cooperation of the faithful the parish was free from debt. From 1945-1948 Father Malloy served the parish. During his pastorate Fathers Nugent and Kennedy, Redemptorists, conducted a mission for the faithful of the parish.

In the last five years Fathers Hoffman, McLaughlin, and Ruppe have carried on the command of Christ, "Going, therefore, teach ye all nations." From the first handful of christians that filled Father Fox's church in 1859, thousands have been prepared as good citizens of this wonderful country of ours, and as future citizens of God's kingdom in heaven.

Since 1905 and the eventual closing of the copper mines, the parish has decreased in families from about 85 to 58. However, we still find among its parishioners the same indomitable, living faith that the early pioneers possessed. To the religious life Sts. Peter and Paul parish has given the following: Father P. M. Flanigan—1862, Sister Armella (Jennine Penegor), Sister Reginalda (Mary Sands), Father Henry Rouseau.

The 30 students under catechetical instruction today are preparing themselves for their future destiny, as were those in Father Fox's time. The 21 members of the Bishop Baraga Guild and the 25 members of the Holy Name Society are as eager for the advancement of the spiritual and material welfare of the parish as were those who helped pull the stumps and erect the first house of God in 1859. May the zeal of our founders be the source of inspiration to us and each succeeding generation, causing us to meditate upon the words inscribed upon the coat of arms of our first bishop.

"One Thing Is Necessary,"—the salvation of souls.

## St. Sebastian

Continued from page 87A

gevity in the post—four years. He was the last assistant Father Swoboda had, took care of him loyally in his declining years, was with him at his death, and was appointed administrator of the parish.

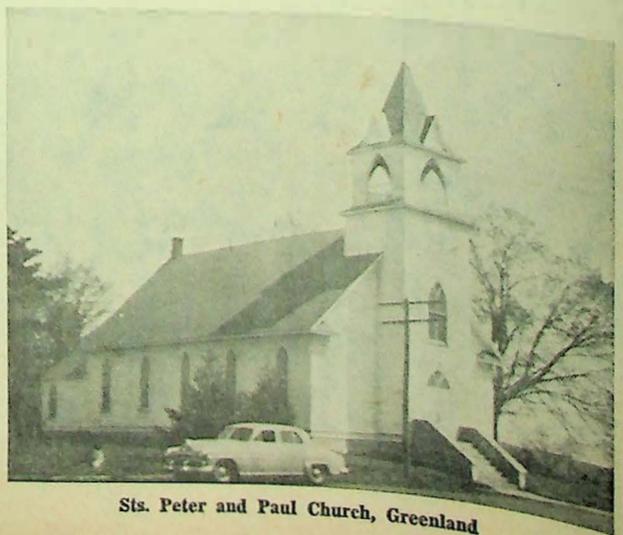
During his last year, Father Swoboda was in failing health. In January of 1952, he spent some time in Sacred Heart Sanitarium in Milwaukee. He died during the night of Feb. 15, while Father Harris was attending him. The funeral was held on Feb. 18, with burial at the foot of the cross in Hillcrest cemetery. (The cemetery is located on a beautiful plateau at the foot of a huge bluff just northeast of the city. It is owned by the city, and the west half is reserved for the burial of Catholics.)

Bishop Noa then appointed the new pastor, Father Robert J. Monroe. He had served as pastor of St. William Church, Menominee, for the preceding ten years. The installation ceremony was held on April 23, 1952 with the Very Rev. Joseph H. Seifert of Ironwood presiding. In June, 1952, Father Harris was transferred to St. Mary's in Sault Ste. Marie, and was succeeded by Father Milton H. Vanitvelt, the present assistant.



St. Mary's Church, Rockland

Northern Michigan Edition August 30, 1953



Sts. Peter and Paul Church, Greenland



## The 4,500 Knights of Columbus in Upper Michigan's Twenty Councils Congratulate the Marquette Diocese on Its Centennial

ESCANABA COUNCIL	Chartered January 16, 1902:	450 members
MENOMINEE COUNCIL	Chartered January 18, 1902:	317 members
SAULT STE. MARIE COUNCIL	Chartered January 20, 1902:	315 members
MARQUETTE COUNCIL	Chartered July 17, 1902:	619 members
HANCOCK COUNCIL	Chartered	
CALUMET COUNCIL	Chartered May 26, 1907:	254 members
IRONWOOD COUNCIL	Chartered April 25, 1909:	176 members
ISHPEMING COUNCIL		
BARAGA COUNCIL	Chartered September 13, 1911:	400 members
MANISTIQUE COUNCIL	Chartered September 28, 1919:	235 members
ST. IGNACE COUNCIL	Chartered July 4, 1920:	156 members
IRON RIVER COUNCIL	Chartered June 26, 1921:	141 members
TORCH LAKE COUNCIL	Chartered May 9, 1929:	187 members
MUNISING COUNCIL	Chartered April 30, 1939:	160 members
WAKEFIELD COUNCIL	Chartered January 18, 1942:	150 members
NEGAUNEE COUNCIL	Chartered July 30, 1944:	178 members
NEWBERRY COUNCIL	Chartered May 6, 1945:	79 members
ONTONAGON COUNCIL	Chartered June 10, 1945:	175 members
L'ANSE COUNCIL	Chartered June, 1945	120 members
CRYSTAL FALLS COUNCIL	Chartered	

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In All That Will Advance the Cause of Religion

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# Ss. Mary And Joseph Parish, Iron Mountain

## Two Churches Combined After Disastrous Fires

Visitors to Iron Mountain are always impressed by the beautiful Catholic church in the downtown quarter and frequently express a query over its unusual name—the Church of St. Mary and St. Joseph. To give an adequate answer it is necessary to review the history of Catholicism in Iron Mountain.

The Menominee Iron Range is rich in natural ore deposits. In 1877 mining operations were begun in the area of Quinnesec, with settlers moving steadily into the area. By 1883 the Catholic population of this locale had become sufficiently large to warrant a resident priest.

### Father Faust Comes to Area In 1883

Father Melchoir Faust was sent to Quinnesec, the more populated place, to care for the faithful in the surrounding area. Under his appointment, the priest was to care for the settlements at Indiana Mine, Iron Mountain, Crystal Falls and Iron River. These locations soon began to outdistance the older Quinnesec in activity and population. This was especially true of Iron Mountain, the site of the famed Chapin Mine. Discovered in 1880, the great ore deposit caused the Iron Mountain village to grow by leaps and bounds. For this reason it was here that Father Faust found most of his parishioners.

### St. Joseph's Built in 1884

In 1884 arrangements were made for the construction of a Catholic church in honor of St. Joseph in the thriving locality of the Chopin Mine. By the summer it was completed with living quarters annexed for the priest. In a short time the Iron Mountain parish, through benefactions and wise dealings, owned an entire block of property. Unfortunately in later years, half of this holding was relinquished to the municipal board of education, thus, crippling the hope of parish expansion.

In 1886 Father Faust was transferred and for the next three years a rapid succession of priests followed. These included: The Revs. A. Schuettelhoeffer, Don Vento, J. A. Rayneart, J. A. Keul, J. Sauriol, A. O. Pelisson, and R. Cavicchi. In 1890 the Rev. Honoratus Bourion became pastor.

### Italians First to Separate

In the year previous to Father Bourion's arrival, 1889, the Italian members of the parish had organized the Church of the Immaculate Conception in a suburban area. Confronted by a great mixture of nationalities yet within the mother-parish, the new pastor felt that other groups should also separate to form new parishes. While the idea of a group of national parishes in Iron Mountain seemed plausible to many, the burning of St. Jo-

seph's Church on Christmas Day, 1890, made it an actuality.

### Non-French Build St. Mary's In 1890

Father Honoratus, therefore, in addition to making arrangements for his own dehoued congregation, occupied himself with setting up another parish group within the city. This new congregation was to be made up of the non-French elements. His efforts were so successful that the Rev. Francis Xavier Becker was sent as the first pastor of the Church of the Assumption of the Blessed Virgin Mary, as it was formally designed. St. Mary's, however, was its popular title.

In its almost fifty year history, St. Mary's parish was served successively by Fathers Becker, John Cebul, Anthony Hodnick, Adam J. Doser, N. H. Nosbisch, John Kraker, James Corcoran, John Mockler, Paul N. Fillion, and Frank H. Seifert. In its last year the venerable church saw perhaps its greatest glory, when two of its priest sons offered their first Masses. These were Father Robert Cordy, now of Marquette, and Father Robert Monroe, now of Bessemer.

On Armistice Day, November 11, of 1938, St. Mary's Church was destroyed by fire never to rise again.

### French Rebuild St. Joseph's After 1890 Fire

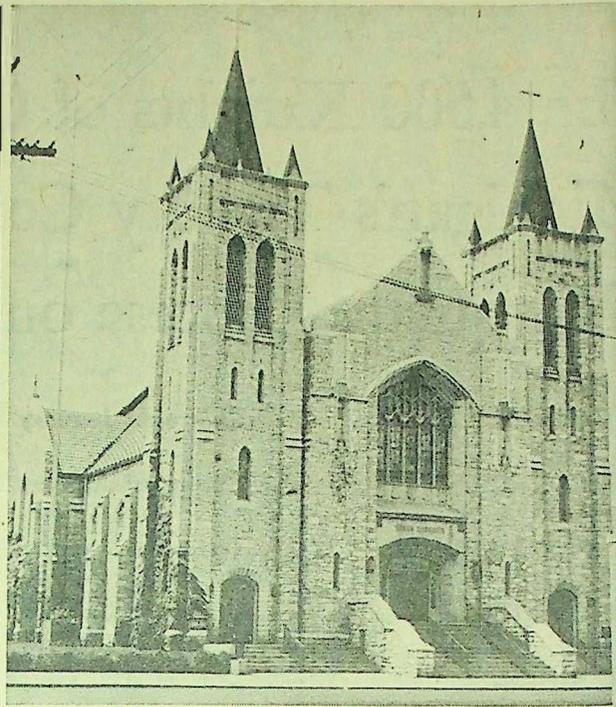
In the meantime, St. Joseph's designated the French church, had rebuilt after its fire in 1890. By the turn of the present century, the second church was decorated and refurbished. During the remainder of his tenure at Iron Mountain, Father Honoratus Bourion was assisted by the Rev. Joseph Wallace. Other pastors who followed him were: Fathers T. V. Dassylya, M. Letellier, A. Pulin, L. J. Huet, Matthias Jodocy, Raymond Jacques, George LaForest, Joseph H. Beauchene and Joseph Dufort.

### St. Joseph's Burns For Second Time

On April 16, 1930, in the pastorate of Father Beauchene, fiery tragedy again leveled St. Joseph's church. Undaunted by the calamity, the loyal families of the parish under the leadership of Father Beauchene and especially of the late Rev. Joseph H. Dufort, erected the present impressive church in downtown Iron Mountain.

### Fire Levels St. Mary's in 1938

With the destruction of St. Mary's church in 1938, the two



SS. Mary and Joseph Church, Iron Mountain

parishes were faced with deep difficulty. The younger congregation lacked a house of worship and the older one was struggling to retire the huge debt on its new church. Obviously some form of amalgamation was needed, but parish loyalty is a deep emotion. Such a step could not be easily taken. Sacrificing all personal considerations, Father Frank Seifert of St. Mary's and Father Dufort of St. Joseph's tendered their resignations to the Bishop of Marquette, freeing him to act. Bishop Plagens accepted the solution proffered by the two priests and transferred them to other parishes. In selecting an administrator for the difficult task of managing two parishes, the prelate chose the Rev. Albert C. Pelissier, then of Sacred Heart church, L'Anse.

### Parishes Combined in 1939

In late September of 1939, Father Pelissier arrived in Iron Mountain. Using St. Joseph's church and housed in St. Mary's rectory, the new administrator began his assignment. For almost three years each parish group operated as a separate unit. Dual sets of choirs, altar boys, organizations, and financial accounts were kept. In those days there was no other meeting place than the unfinished basement hall of St. Joseph's church.

It would be difficult to say whether or not the original separation in the parishes was a wise move. One thing is definite, how-

ever, the division was detrimental to the cause of Catholic education in Iron Mountain.

Already in 1851 the First Plenary Council of Baltimore had exhorted each pastor to erect a parish school so that the Catholic children of the area would be given a full Christian formation. This exhortation was repeated and strengthened by the Third Plenary Council in 1884, the same year that the first Catholic church was built in Iron Mountain. The prelates assembled in this last council, and Bishop John Vertin of Marquette was one of them, decreed that within the following two years a parochial school must be erected by every church in the United States.

### Parish School Program Delayed

Over half a century later, even though the establishment of the Ford industries in the city during the years previous to World War I had brought evident prosperity, Iron Mountain was yet lacking a Catholic school. The reason for this unfortunate circumstance, more than any other can be attributed to the fact that over the years the strength of the church in Iron Mountain had been diffused into three parish units rather than being concentrated into one.

Thus, by the second year of Father Pelissier's administration, it became apparent that a merger of the two parishes was definitely necessary. In time, the people of both groups accepted the reality of the situation, much to the happiness of the Reverend Administrator and Bishop Magner. The late beloved prelate prayed for the day when the two congregations would form a single parish and erect a Catholic school. "All for the honor and glory of God," as he put it.

By direction of the Most Reverend Bishop, each parish group elected ten representatives who were to be its official spokesmen in the merger. His Excellency insisted that there be no undue persuasion for he had no thought of an imposition of any kind.

### National Parishes Give Way To Territorial

The formal procedure and discussion between the two groups was enacted and on May 5, 1942, the Bishop issued his decree. The two-fold mandate, justly alluding to the Province of God and pastoral office of the Bishop, first suppressed the two parishes in question and then erected the new territorial parish of St. Mary and St. Joseph with fixed boundaries. Father Pelissier was named its first pastor. At the same time, another decree abolished the national character of the Immaculate Conception parish and gave it territorial limits. Thus, passed the era of the national parish from Iron Mountain.

### Resident Sisters Came in 1943

Now that the two parishes had been merged, the pastor looked

forward to the building of a parochial school. In preparation for this, arrangements had been made with the Sisters of St. Dominic of Adrian, Michigan, to conduct summer vacation schools for the children of the downtown parishes since 1940. A significant step forward was taken, when, in the fall of 1943, the same order of nuns opened a year-round catechetical school for the united parish. All went well until the Iron Mountain area received a crushing economic blow in the closing down of the Ford industries.

### New School Will Be Ready In 1954

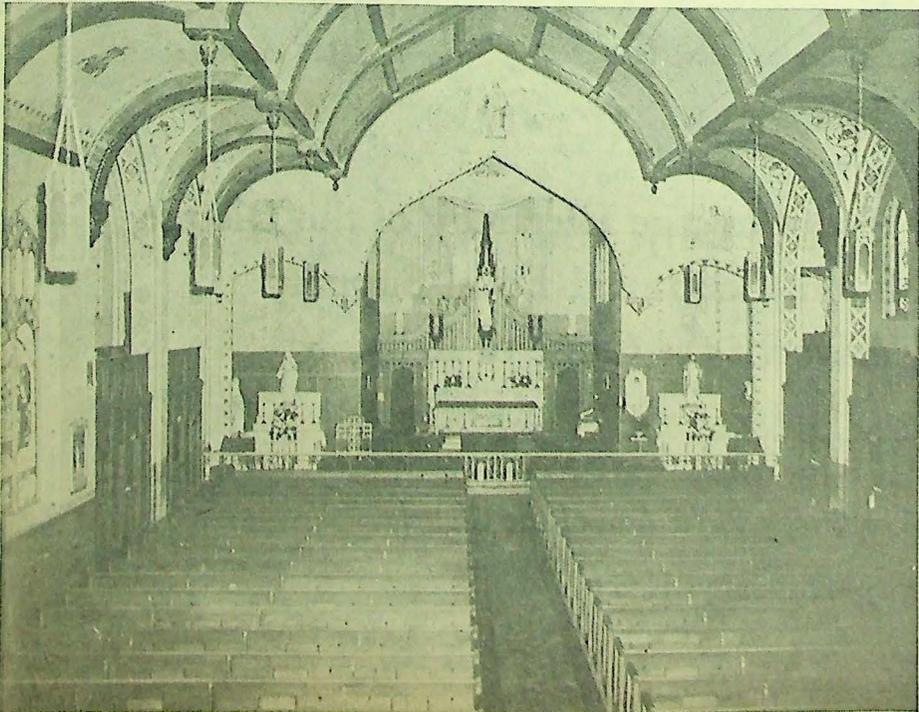
Quite naturally the parochial school project was delayed and for a time it seemed almost unattainable for yet many years to come. The advent of new interests in the abandoned Ford plant, however, has enabled the district to adjust its finances. Happily, because of the promising conditions, Bishop Noa was able to give formal permission for the building of the long-desired parochial school on April 5 of this Centennial year. At present the architect's plan calls for the building of twelve rooms. Six classrooms will be ready for use in September of 1954. This remainder will await the completion of the building's second floor.

Since Father Pelissier's coming to Iron Mountain he has been assisted in his priestly work by the Rev. Arnold Thompson, Thomas Andary, John McLaughlin, James McNaughton, Gabriel Waraxa, Neil Smith, Edward Wenzel, Aloysius Hasenberg, and Norbert LaCosse.

### Care For VA Hospital And Carmel

In 1950, the parish was charged with the care of the recently constructed Veterans Administration Hospital in Iron Mountain. The Rev. Charles M. Herbst was appointed its first Catholic chaplain. He was succeeded in that position by Father Smith in 1951. At present Father Hasenberg, commissioned a lieutenant in the National Guard last spring, occupies the chaplaincy.

In addition to the hospital, St. Mary and St. Joseph parish priests also occupy the chaplaincy of the Carmelite Monastery in the city.



Interior of SS. Mary and Joseph Church

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# Immaculate Conception Church Observed Golden Jubilee 1953

On December 8, 1952, the Church of the Immaculate Conception in Iron Mountain celebrated the golden jubilee of its solemn dedication. On that day the Most Rev. Thomas L. Noa, Bishop of Marquette, pontificated before a host of clergy and parishioners in solemn thanksgiving.

The history of Immaculate Conception parish, however, extends back beyond fifty years, to the last decade of the nineteenth century. In 1839, the Rev. Raphael Cavicchi was sent by Bishop John Vertin to assist Father A. O. Pelisson in caring for the Italian Catholics of Iron Mountain. A goodly number of these people had been attracted to the area by the extensive operations of the famed Chapin Mine. Because their homes were located quite a distance from the center of Iron Mountain, Bishop Vertin gave the Italian families permission to build a church of their own in the neighborhood of Lake Antoine.

## First Church Titled Holy Rosary

Father Cavicchi was made their pastor and put in charge of the building project. Started in the spring of 1890, the new church was finished that fall. It was dedicated under the title of the Holy Rosary. The frame structure also contained the living quarters of the pastor.

Tragedy struck the parish, however, when several weeks later, on Nov. 2, 1890, the new church burned. Deeply disappointed, Father Cavicchi was sent to Spalding temporarily. From there he supervised the rebuilding of another church on the ruins of the first. This next house of worship was dedicated under the title of the Assumption of the Blessed Virgin Mary.

The first pastor remained in charge of the Italian parish until 1894, when he was transferred to St. Mary's parish, Norway.

During the next eight years the pastorate of the parish was held by the Rev. Joseph G. Pinten and the Rev. Benjamino Berto, successively. Father Pinten, later Bishop of Superior and then Grand Rapids, had been educated in Rome and spoke Italian fluently.

In April 1902, the fourth pastor of Immaculate Conception parish arrived in the person of Father Peter Sinopoli. The young priest, born of noble parents in Sicily, was a member of the religious order founded by Bishop Scalibrini to care for the Italians that had immigrated to other lands. This same prelate was closely associated with America's first saint, Mother Cabrini, in the same apostolate.

It is amazing to read of the success which Father Sinopoli gained in his new jurisdiction. Within a year the pastor had built a new church, the parish's third structure in 12 years.

## Present Church Is Third Built

From the very first day in the parish the zealous priest set about rousing up the enthusiasm and faith of his people. A week after his arrival Father Sinopoli preached a mission that lasted until April 26 with singular success. The next month found him busy settling up a building committee for a third church. Each province of Italy was represented on the committee and within a very short time over \$4,000 was subscribed.

Not a man to wait, the eager priest began to dig the foundation of the new church himself. By this time four additional and adjoining lots had been donated to the parish by Mr. Carmine Guado, a local businessman. The parish was also aided in building its new church by the generosity of Mr. G. Brown, then superintendent of the Pewabic Mine.

The work progressed so satisfactorily that Father Sinopoli was able to lay the church's red granite cornerstone on July 6, 1902. With the men of the parish donating their labor, the walls of the structure were completed by August 15, and by December 8, the feast of the Immaculate Conception, the entire church was built. The interior had been decorated by the pastor himself. The church's three altars were constructed of unusual stones found in the nearby mines.

## New Church Dedicated In 1903

It was at once a sacred and gala occasion when on the first day of the new year, 1903, the new church was solemnly dedicated by Bishop Frederick Eis under the new and third title of Mary Immaculate of Lourdes. This same title is found

in the church's present designation—Immaculate Conception.

Now that the congregation was housed, Father Sinopoli made arrangement to rent the old second church, to the Christopher Columbus Society of Iron Mountain for a period of two years, with the provision that the parish receive half the revenues gained in the building's use. The zealous pastor also kept vigilant watch and indirect supervision over the old church building as well.

With his job done, this remarkable priest was called to other fields of labor. In paying tribute to Father Sinopoli's dedicated enthusiasm and marked abilities, Father Honoratus Bourion, then pastor of St. Joseph's church in the same city, once remarked: "It is difficult to see how this young priest will remain in Iron Mountain, his superior will not allow him to expand. He merits not a parish but a diocese."

The next to fill Immaculate Conception's pastorate was the Rev. Aloysius Lango. Father Lango remained in the office from 1903 to 1911. A quiet man, the fifth pastor was not the less zealous. He is particularly remembered for his work among the youth of the parish in the Luigi Club and like organizations which he formed to bring the young people into closer contact with the church.

## Franciscans Serve Parish

After Father Lango was transferred, three priests occupied the pastorate within the next nine years: Rev. Victor Cangiano, Rev. Cherubim Messardi, O.F.M., and Rev. Ungolino Bifarini, O.F.M. Father Cangiano stayed but a year. Because of the shortage of Italian speaking Diocesan priests, the diocesan authorities turned to the Franciscan Fathers for temporary help. This accounts for the two Friars Minor that succeeded Father Cangiano. Father Ungolino organized a Guild among the parish ladies and purchased an old fire hall for use as a youth center. During these years, the parish choir developed in the great traditions of Italian music.

In 1920 Immaculate Conception parish was again given into the hands of the diocesan priests in the person of Father Peter Jani, a native of Rome. Father Jani remained in the parish for almost a quarter of a decade. In addition to the spiritual administration of the parish, the ninth pastor dedicated himself to a constant improvement of the parochial property.

Recognizing the immediate need of a rectory, Father Jani began to raise the necessary funds for one. Prior to this time the pastor had his quarters in the back of the church. In three years his efforts met with success and the present spacious rectory was built. In another two years the mortgage on the parish property was liquidated. With the last bit of debt taken care of, Father Jani opened a fund for a parochial school. Unfortunately, this worthy project never met realization at his hands.

For the next ten years the parish progressed spiritually. During this same time the church was redecorated and a number of new furnishings added. The outstanding public event of this era took place in 1935 when the new organ was solemnly dedicated by the late Monsignor H. A. Buchholtz, then administrator of the diocese. On that occasion the Italian Consuls of Chicago and St. Paul attended.

## Father Jani Resigns In 1943

In 1943 Father Jani resigned. The year before he had witnessed the dissolving of the parish as a national one. In 1942, Bishop Francis J. Magner dissolved all national parishes in Iron Mountain and reset them on a territorial basis. Thus, the old Italian-speaking parish received definite territory and set boundaries. This move was facilitated by the heavy territorial concentration of the Italian families in that part of the city.

When Father Stephen Wloszczynski arrived to succeed Father Jani, he was faced with the problem of

consolidating the new territory of the parish. Even more pressing than this, however, was his pre-occupation with retaining the services of the Sisters that had aided Father Jani in the summer school of the year before. Thus, Father Stephen made his appeals directly to the provincial superior of the order. After much prayer and persuasion the Missionary Servants of the Holy Ghost came to the parish and set up a catechetical school to function throughout the school year. Classes are currently held in an abandoned protestant church, purchased for a hall previously by the parish.

The next pastor was the Rev. Glen Sanford who remained from 1944 until 1948. During his tenure the church was greatly renovated with a new floor and redecorated according to rubrical style. When Father Sanford was transferred to the Cathedral parish of Marquette in 1984, Fr. Joseph H. Seifert succeeded him. As twelfth pastor, Father Seifert continued the intensive program to improve the parish properties especially the exterior of the rectory and church. He also installed a new communion railing.

## Plan For Parish School

In 1951, the present pastor, Father James McCarthy arrived. Almost from the beginning the new pastor has dedicated himself to the erection of a parish school. This same desire has been shared by each pastor since Father Jani's time. It is hoped that with the never-failing help of God, this much needed addition to Immaculate Conception Parish will take place in the near future.

During the parish's history six assistant priests have served its people. The first, Father Edward Malloy, arrived in 1942. He was followed by the Revs. Gervase Brewer, Elmer Bares, Wilbur Gibbs and Louis P. Brackett. Father Arthur J. Parrota, assigned in 1950, is the present assistant.

OUR SUNDAY VISITOR  
August 30, 1953 Northern Michigan Edition 91A

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# American Martyrs Church, Kingsford Had Rapid Growth

American Martyrs Parish in Kingsford has long distinguished itself for its vitality and Catholic action. In a period of less than ten years its pastor and people have combined in dedicated effort to erect a parish church and model parochial school.

The Catholic history of Kingsford, however, extends back beyond this modern phase. On March 12, 1926, the Rev. Erasmus Dooley was appointed pastor of the Catholic families in the growing area of East Kingsford, Garden Village and Breitung, where the recently erected Ford plant was drawing workers. Shortly after his arrival, Father Dooley made arrangements to offer Sunday Mass in the Garden Village School. Because of the pressing needs of the diocese, however, he was transferred to St. Mary's parish in Norway.

The idea of a separate parish in the Kingsford area was reluctantly abandoned for almost a decade. The Catholics of this locality fulfilled their religious duties in Iron Mountain. In the years that followed, however, the Catholic concentration around Kingsford became so great that the Rev. Frank A. Seifert, then pastor of old St. Mary's church in Iron Mountain, petitioned Bishop Plagens for permission to organize it into a definite unit.

This permission was readily given and on Nov. 21, 1937, the late Father Seifert called a meeting of all Catholics in the area south of the Ford tracks in Kingsford. Three hundred and eighty-five families responded with representation at that meeting, held in the old Capitol Theatre. Bishop Plagens was so encouraged to hear of the bright prospects evidenced by this meeting that he immediately authorized Father Seifert to organize the Kingsford area families into the Parish of the American Martyrs. The new parish was attached as a mission to St. Mary's church for the time being.

### Named For Jesuit Martyrs

The title of the recently formed unit was most appropriate. The American Martyrs, that group of Jesuits cruelly martyred by the Iroquois Indians, had been canonized a short while before. The Kingsford parish was the second one in the United States to be given this title.

Arrangements were made to rent the scene of the first parish meeting, the Capitol Theatre, as a temporary church. The men of the parish gathered to renovate the building and on Christmas of 1937, the first Mass was offered there. Father Seifert was celebrant and was assisted by Father Robert Monroe and Father Robert Cordy who were then seminarians. Men of the parish acted as servers at the Mass. From that happy occasion on, Sunday Mass was offered in the temporary church by the priests of St. Mary's parish assisted by Father Ruess of St. Norbert's College, West DePere, Wisconsin.

Another milestone in the parish history occurred the next summer, when on June 12, 1938, six Sisters of Charity arrived to conduct the first religious summer school within the parish. The beneficial effect of this experiment upon the children was clearly seen.

The changes taking place in the

parish administration of Iron Mountain caused Bishop Plagens to send a resident pastor to the American Martyrs parish in June of 1938. Temporarily this was the Rev. George Laforest, who zealously served until August of the same year when poor health led him to seek the chaplaincy of St. Francis Hospital in Escanaba.

### Fr. Hughes Arrives in 1939

On August 26, 1939, the parish entered its modern era with the appointment of its present pastor, the Rev. John G. Hughes. American Martyrs was the first pastorate of Father Hughes. With youthful determination the new pastor saw an immediate need for a building program. With permission gained from Bishop Plagens, Father Hughes appointed a building committee consisting of Arthur Oas, Gus Scheer, and John Wenk. Through the efforts of John Wenk and Anton Abbe, thirteen lots were obtained for the parish property at the corner of Sagola and Newton streets. With all the enthusiasm of an expanding parish, the parishioners entered into the building of a church. On July 18, 1940, the excavation was begun.

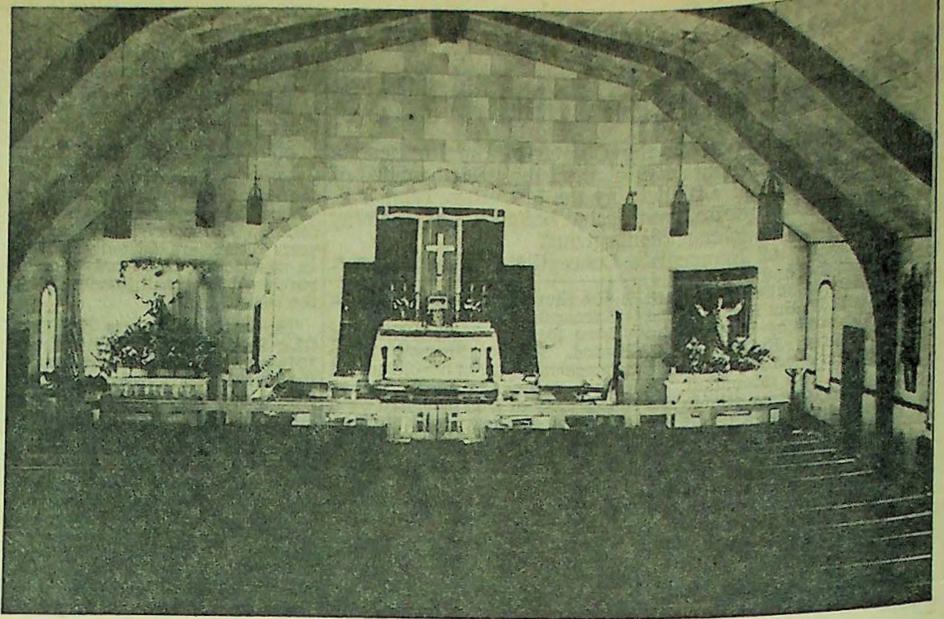
In the meantime the more important spiritual development of the parish was progressing. The first Confirmation class of 184 received the Sacrament on Sept. 11, 1938. Less than two years later, the third parish summer school closed with the group Baptism of 33 children. The parish organizations, especially the CYO, also received the pastor's earnest attention.

By the Fall of 1940, the church was almost completed. Over 239 men of the parish had worked on the building at various times. Donating their services, these parishioners had saved the parish over \$6,000 in labor bills. On Nov. 28, 1940, the Most Rev. Joseph C. Plagens solemnly dedicated the new edifice.

Not willing to rest on its laurels, American Martyrs parish, remembering the beneficial effects of the summer schools, looked forward to the day when its children would receive more systematic instruction in their Faith. In the late summer of 1942 a home was purchased and remodeled into a convent. A month later, three Sisters of St. Joseph of Carondelet of St. Louis, Missouri, arrived to conduct a catechetical school within the parish during the school year. These first Sisters were Mother Alexine, Sister St. Michael and Sister Ann Gertrude. This arrangement existed for several years, convincing the people of the great benefit of Catholic Education.

### Purchase New Rectory

To facilitate the workings of the parish, a new rectory was needed in closer proximity of the church. Thus, in June of 1943, a residence was purchased and moved adjacent to the church building. After



Interior of American Martyrs Church

being remodeled, the building was occupied on Oct. 31, 1943.

Through the dedicated labors of the Guild, the Booster Club and the Holy Name Society, all outstanding debt on the church property was liquidated by March of 1945.

Upon liquidation of the parish debt, Father Hughes announced that the way was now clear to start a special fund for a parish school. This fund swelled over the ensuing months, until March of 1947, when the committeemen of the parish met with the pastor to discuss the possibility of school construction. During the next month pledges were solicited from the members of the parish toward the school building fund.

Things progressed so satisfactorily that the cornerstone of the new parochial school was laid on Sept. 26, 1948, feast of the American Martyrs. At present, the modern school functions with a large enrollment under the direction of the Sisters of St. Joseph. Significantly, the inscription over its entrance is the Latin word, Credo—I believe. Indeed, it is Belief and Faith that built the school and has caused and sustained the marvelous growth of American Martyrs parish over the last decade.

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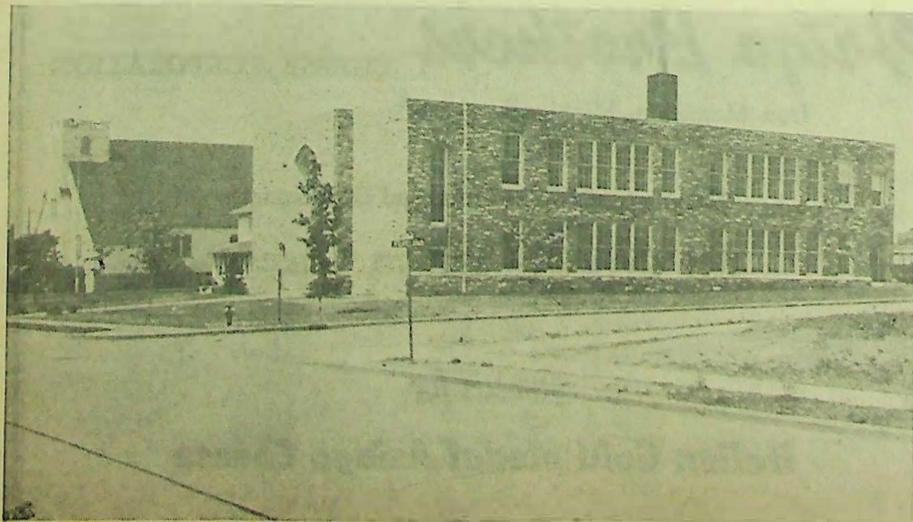
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American Martyrs Church, Rectory and School

Northern Michigan Edition

92A

OUR SUNDAY VISITOR

August 30, 1953

# St. Mary, Queen Of Peace Church Completed In 1945

When the present St. Mary Queen of Peace Church was dedicated in Kingsford on August 12, 1945, amid all the pomp and splendor of the Catholic ritual, the prayers and efforts of half a decade found their successful conclusion.

In the early months of World War II, the Catholic Church in Iron Mountain began a period of considerable expansion. So that in the years that followed, the parish organization of the area was greatly changed.

In late September of 1939, the Rev. Albert Pelissier arrived in Iron Mountain to become administrator of the city's two downtown parishes of St. Mary and St. Joseph. It was necessary that some plan of amalgamation be worked out between the two congregations. In the meantime, the Catholic families of the Kingsford suburb had become numerous enough to be organized into a separate parish of their own. Thus, on August 26, 1939, the American Martyrs Parish was formally established with the Rev. John Hughes named its first pastor.

A somewhat similar situation existed in the section known as Kingsford Heights. The goodly number of Catholic families residing in that area found the distances that had to be traveled a serious impediment to attending Sunday Mass. Usually before a parish can be established, some definite organization of the families must precede. This work of organization had started in Kingsford already in 1926.

Thus, on January 1, 1940, a mission station was erected in the Kingsford Heights area under the care of Father Pelissier.

The remote beginnings of parish organizations can be seen in the arrangement of the locale's children into various catechism groups. A religious vacation school was taught that same summer in Kingsford Heights by the Dominican Sisters. The altar society, the sustaining unit of any parish, was formed by the Catholic ladies of the Heights at the same time.

With this much accomplished, enthusiasm for a separate parish ran high. In 1941, five lots were purchased on Marquette Boulevard between Edsel and Osage Streets with an adjoining lot on Edsel Street. These gave the future congregation a combined frontage of one block on the picturesque boulevard.

From that time on, things developed quickly; by March of 1942, Mass was being offered every Sunday in the Heights by Iron Mountain's assistant priest, the Rev. Arnold E. Thompson. Indeed, it is Father Thompson who impressed upon the people of the pioneer congregation their obligation in laying the ground work for the future parish. They were a separate unit, he told them, and the nucleus of an expanding Church.

For two years divine services were held in the local community building. By Jan. 1, 1944, however, a temporary chapel was installed in an old store. Divine services were held there for another two years.

Anxious to be declared a parish in its own right, the people of the mission station also secured a residence on Wymore that was remodeled into a rectory for a resident priest if the bishop would send one.

The progress being made in Kingsford Heights by the people and priests of St. Mary and St. Joseph so pleased the late Bishop

Francis J. Magner that he deemed it time to send the resident priest and formally erect the parish. Thus, on June 14, 1944, His Excellency, the Bishop of Marquette, issued the decree that formed St. Mary Queen of Peace Parish in Kingsford Heights, Michigan. In the same letter, the Ordinary appointed the Rev. Gerald F. Harrington the first pastor.

The choice of Bishop Magner was in part directed by the experience and ability which Father Harrington possessed in the planning and construction of churches.

Indeed, shortly after his arrival from Atlantic Mine, the new pastor initiated proximate steps for a new church. Richard Millren, Frank Bracke, Paul Nault and Norman Bartholomew were named to form the building committee.

The work of excavation began on Saturday, August 26, on the site purchased in 1941 for that purpose.

Through the efforts of Bishop Magner, the Catholic Church Extension Society of Chicago offered the large donation of \$25,000.00 to assist in financing the new church.

Work progressed so satisfactorily that the corner stone was ready to be laid in mid fall. On Sunday, October 22, 1944, a host of the clergy and people of the Iron Mountain area watched as the Most Reverend Bishop of Marquette laid the decorative stone containing the documents of parish, diocesan and national history. Indeed, the crowds of people were so great that one of the scaffolds over the basement collapsed as they surged upon it. The suddenness of the accident and the injuries that followed it disturbed the happy character of the occasion, but, with God's help, no fatalities occurred.

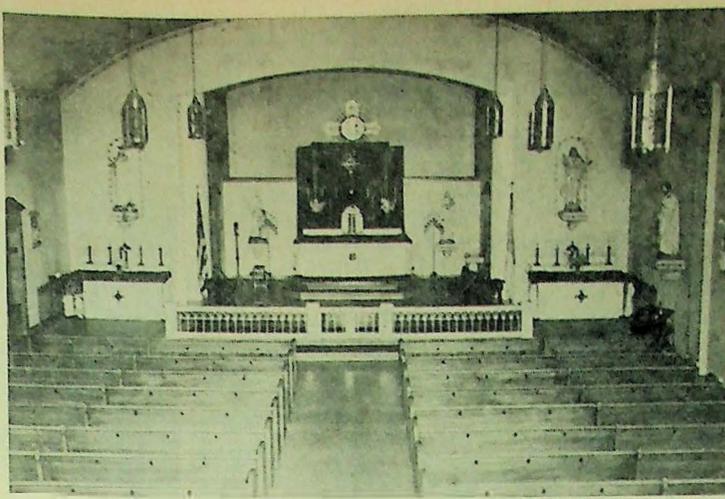
In congratulating the pastor and people at the banquet that followed, Bishop Magner urged them to continue their good work and when it came time to dedicate the church he would return "with some of the biggest men of the country."

True to his promise, the late prelate returned with His Excellency Samuel Alphonsus Stritch now Cardinal Archbishop of Chicago, the Most Rev. William O'Brien the president of the Extension Society, as well as many other distinguished clergymen of the midwest. The great ceremony took place on August 12, 1945. The beautiful church of cream-colored stone and brick in early American style well dramatized its name — Queen of Peace—to all that attended on that day.

After accomplishing the initial construction of the church, Father Harrington was transferred to Sacred Heart Parish in Munising on October 5, 1946. There, he planned and directed the construction of the new, imposing Sacred Heart Church.

The second resident priest of Kingsford Heights arrived in the person of the Rev. Thomas J. Anderson.

In the four years of Father Anderson's administration, the remainder of the church debt was liquidated. Possessing a definite

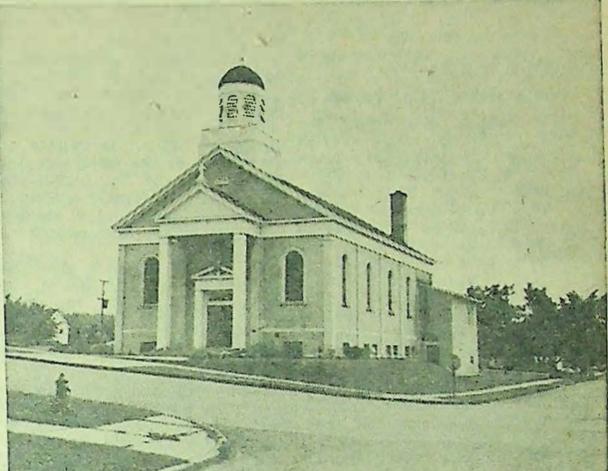


St. Mary, Queen of Peace interior

sense of artistry, Father Anderson was able to decorate the new church with decorum and beauty. This is particularly apparent in the set of striking stained glass windows installed during his tenure. Before leaving for Sacred Heart Parish in L'Anse in December of 1950, the priest had also purchased most of the sanctuary furnishings as well as an electronic organ.

The Rev. Joseph A. Gondek succeeded Father Anderson in the Queen of Peace pastorate. Fresh from his successes at Alpha, Father Gondek concentrated on a program of greater spiritual loving for the growing parish. In the material sphere, the present pastor caused the heating plant of the church to be re-engineered and electric bells to be added to the belfry. The rectory has also been extensively remodeled.

Though young in the family of the Diocese's parishes, St. Mary Queen of Peace rejoices in the hundred year heritage of the Church in Upper Michigan.



St. Mary, Queen of Peace Church

OUR SUNDAY VISITOR 93A

August 30, 1953 Northern Michigan Edition

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St. Mary, Queen of Peace Rectory, Kingsford

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# Twenty-Four Pastors Have Served In Vulcan

It was the opening of the iron ore mines that brought an influx of settlers to Vulcan. The pioneers, mostly Catholics, were of diverse nationalities: Italian, Polish, French, German, Irish, Belgian and Slovenian. The Catholic miners of Vulcan, with their families, were obliged to attend divine services at St. Mary's Church, Norway, a neighboring community, distant by three miles.

In 1882 a Tyroese group banded together for the purpose of having a church built at the Vulcan location. The Penn Mining Company leased them a lot 124 by 116 feet, site for the new church. Their earnest endeavors soon gained the favor of public sentiment and a small church, under the patronage of St. Barbara, was the result.

The pastors of Norway came to say Mass on Sundays until October 8, 1887, when Reverend Dominic Vento became the first resident pastor. He remained until September 8, 1889.

### Parish Served By 24 Pastors

Other priests who served the people of St. Barbara's Parish throughout the succeeding years were: The Reverend A. O. Pelisson, December 15, 1890 to July 26, 1891; Rev. Alberico Vitali, January 31, 1892 to November 5, 1893; Rev. Anthony Molinari, November 8, 1893 to November 13, 1894; Rev. Joseph Pinten, November 18, 1894 to February 1, 1895; Rev. Joseph Haas, May 5, 1895 to September 26, 1897; Rev. Beniamino Berto, October 17, 1897 to August 25, 1898; Rev. W. H. Shea, November 4, 1898 to April 19, 1899; Rev. John Kraker, May 3, 1899 to November 5, 1899; Rev. Raphael Cavicchi, November 12, 1899 to July 11, 1906; Rev. A. Wollny, July 13, 1906 to August 12, 1906; Rev. John Stenglein, August 15, 1906 to December 1, 1909; Rev. Anthony Molinari, December 1909 to April 1920; Rev. A. Wollny, Rev. Louis Kania, O. F. M. and Rev. Dennis Babilewicz, O. F. M., April 1920 to September 1920; Rev. Constantine Dzuik, September 1920 to June 1921; Rev. Albert Treilles, June 1921 to October 1921; Rev. Constantine Dzuik, October 1921 to February 1925; Rev. Simon Borkowski, February 1925 to May 10, 1939; Rev. George Laforest, May 10, 1939 to December 1940; Rev. Caspar Douenber, December 1940 to August 1945; Rev. William Schick, August 1945 to May 2, 1947; Rev. Raymond Przybylski, the present pastor, arrived on May 2, 1947.

It was Reverend Alberico Vitali who arranged for the construction of the first rectory. Father W. H. Shea expended some eight hundred dollars in enlarging the church and, Father Raphael Cavicchi some three thousand additional in improving the entire property. It was on July 11, 1906 that Father Cavicchi came to his untimely death by accidental drowning while outing in one of the neighboring lakes.

### 1925 Fire Levels Church

The first church stood on its original site until the spring of

1925, when on Holy Thursday, during the pastorate of Father Simon Borkowski, a disastrous fire occurred which completely destroyed the church. The rectory, which was saved, still stands and at present is occupied by one of the parishioners.

Following the fire, Father Simon Borkowski arranged for Mass and other divine services to be held in the Vulcan Town Hall. Plans were immediately made for the erection of the present magnificent and imposing St. Barbara's Church and rectory. A new site, in central Vulcan, was leased from the Penn Mining Company. In 1925 the cornerstone was laid. The new church was completed in 1930. It is well to add that much of the work was done by the men of the parish; this meant a considerable saving to the congregation in the construction cost of the new church and rectory.

The parish registers show that the first baptism was that of Aloysius Joseph Stanchina, son of Mr. and Mrs. Daniel Stanchina, born October 8, 1887, and baptized on October 9, 1887, by Reverend Dominic Vento.

Frank Sala and Catherine Bertolo were married on October 8, 1887, the witnesses being Henry Bertolo and Margaret Knott.

The first burial was that of Valentine Wegher, January 25, 1888.

### Blessed With Vocations

St. Barbara's Parish has given to the service of God several of her young people. Most notable is the Most Reverend Rudolph Orler, born in Vulcan on Nov. 29, 1892, baptized in St. Barbara's Church, December 4, 1892, by Rev. Alberico Vitali. The Most Rev. Rudolph Orler was the Vicar Apostolic of Bahrel-Ghazal, Sudan, Africa. He died in 1948.

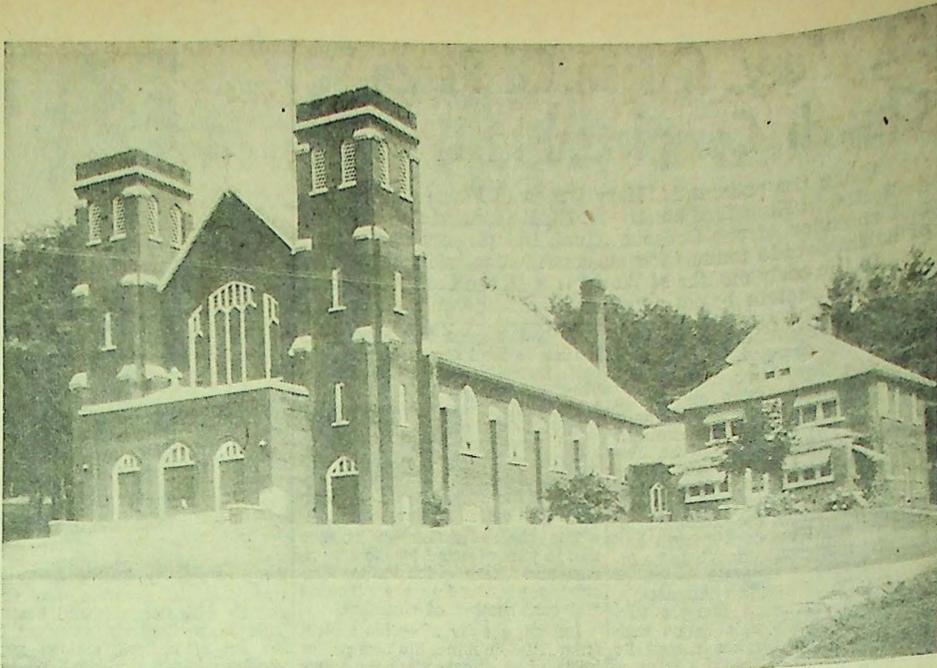
Reverend Julius Valentinelli was born in Vulcan on March 28, 1897. He belongs to the Religious Order of the Stigmatine Fathers and is at present serving as an Army Auxiliary Chaplain stationed in Munich, Germany.

Rev. Arnold Casanova was born in Vulcan on May 25, 1921, and ordained on June 5, 1948. He is at present secretary of the Diocesan Chancery Office.

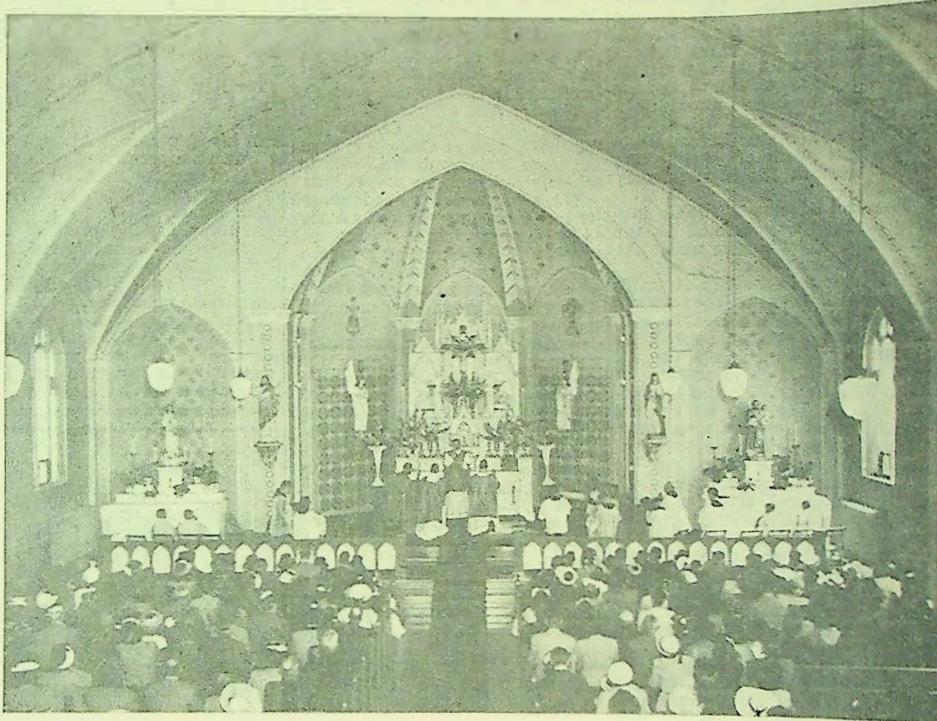
Sister Mary Herlanda (maiden name Albert), Sisters of St. Francis, Milwaukee, Wisconsin. She entered in 1907, died in 1917.

Sister Mary Loretine (maiden name Rosatti), Sisters of St. Francis, Milwaukee. She entered in October 31, 1909, and died April 24, 1952.

Sister Mary Thaddea (maiden name Albert), Sisters of St. Francis, Milwaukee. She entered in 1914.



St. Barbara's present Church and Rectory



Interior of present St. Barbara Church

Sister Mary Raphael (maiden name VanViele), Sisters of the Divine Savior, Milwaukee. She entered in 1932.

Sister Mary Arthur (maiden name Crantz), Sisters of Charity, Nazareth, Kentucky. She entered in 1950.

Six couples live in the parish who have observed their Golden Wedding Anniversary. They are Mr. and Mrs. Pio Tomasini; Mr. and Mrs. Joseph Maurina; Mr. and Mrs. Edward VanPuymbroeck; Mr. and Mrs. Frank Santoni; Mr. and Mrs. Joseph VanEynde; and

Mrs. and Mrs. Louis Dierickx.

The membership of St. Barbara's parish is about 900, representing 275 families of different nationalities.

The societies functioning very efficiently in assisting with the spiritual and material welfare of the parish are: St. Anne Altar Society, Holy Name Society, Sodality of the Blessed Virgin Mary; also, the Senior and Junior Choir with Miss Bernice Sala as organist and directress.

The parish committee consists of the following: Louis Possi, Michael Zychowski, Joseph Alexander, Charles Turini, and John Flessati.

Into the sixty five years of ex-

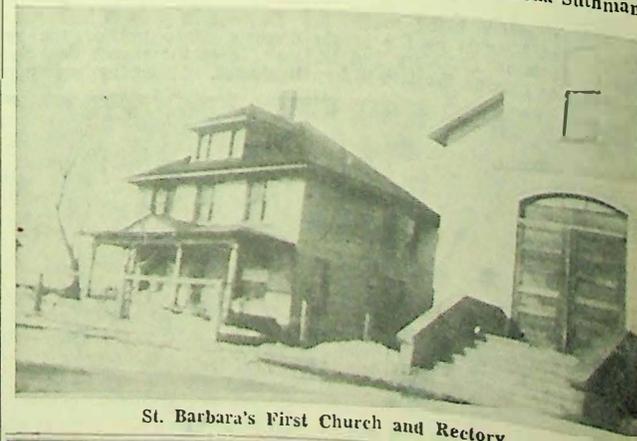
istence of St. Barbara's Parish have gone the dreams, ambitions, and whole-hearted energies of many pastors and a host of men and women. The St. Barbara that we know today represents their efforts, their commanding success and spirit of sacrifice.

A pastor advises young couples to marry only for real love. Those who do likely will never do it again.—Herald-Press, Huntington, Indiana.

Every hour spent outside the True Church is an hour wasted. There is true happiness within... and nowhere else!—Lena Suthman.



Interior of first St. Barbara Church



St. Barbara's First Church and Rectory

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# Far-Seeing Fr. Rousseau Started St. Mary's, Norway

By MISS FANNIE ROCHE

St. Mary's Catholic congregation, as well as many other towns on the Menominee Range, has the reason for its existence in the mining industry which flourished before the turn of the 20th century.

In August, 1878, the first operations were commenced in the Norway Mine owned under lease by the Menominee Mining Company.

The richness of the hematite ore was such that over the first year mining of 7,276 gross tons, the second year's output increased to 93,619 gross tons and in 1880 to 198,165 gross tons. Evidence of this excellent ore and in such inexhaustible quantities were, from the start, most remarkable. The mine was an assured fact from the beginning and from this security the town began to nestle around it.

Father H. J. Rousseau, stationed in Quinnesec but a short time, but with an inborn keenness perceived the possibilities of the future and took steps to obtain lots for the building of the church here in Norway. A large piece of land, overhanging partly the deep cut of the Chicago Northwestern railroad tracks was given to him by Carl L. Wendell, plotter. On this property Fr. Rousseau built the first parish house and right beside it the church. The white frame edifices made a very imposing sight on the hill overlooking the town.

In May 1881, Fr. Rousseau was transferred to St. John's church in Ishpeming and he was succeeded by the Rev. Fr. Luke Mozina. Owing to ill health Fr. Mozina remained only a short time and was obliged to go to St. Joseph's Retreat at Dearborn, Michigan, where he died on April 1, 1882.

The Rt. Rev. Ignatius Mrak, D. D., retired Bishop of Marquette, came to fill the vacancy until a successor was available.

In May 1882 the Rev. Fr. Mathias Orth arrived, and remained with the parish for over a year, during which time he lengthened the church by 20 feet to meet the growing demands.

Upon his removal to Eagle Harbor, September 11, 1883, Fr. Brown of Quinnesec, who was on the point of going to the Green Bay diocese, through courtesy, acted as pastor for one month until the appointment of the Rev. Fr. Martin Kehoe, Oct. 10, 1883.

At this time the congregation numbered about 250 families, the English, French, Belgian, Polish and German about evenly divided.

In the early days many of St. Mary's parishioners came from Loretto, Waucedah, Vulcan, the New York Farm and Sturgeon Mill areas, as well as other outlying districts to attend services.

Under the continual changes, the parish did not prosper as it should have, although each incumbent, naturally, did his best but in the short time of his stay could carry out no lasting improvements. However, with the arrival of Fr. Kehoe this rather disheartening aspect changed. Fr. Kehoe, being conversant with the principal languages spoken, namely, English, French, German and Italian, soon won the confidence and the affection of the people.

He labored assiduously among them and laid particular stress upon the spiritual education of

the growing generation. To be more successful in molding the character of the young of so many different nationalities he thought of enlisting the help of a powerful auxiliary, the parochial school.

The financial condition of the parishioners did not warrant immediate success of his plan, but with his perseverance and sacrifice the new school, in charge of the Franciscan Sisters of Alverno, Wisconsin, opened its doors in Sept. of 1888. The curriculum embodied a full high school course until after the removal of Fr. Kehoe to Ironwood, Oct. 17, 1890.

The Franciscan Sisters gave up the management of the school in May of 1895 and the following year, in September, the Sisters of St. Joseph of Concordia, Kansas, took up the teaching. They remained here until May 1890 when the school was abandoned, and the Sisters returned to their Motherhouse. For a year following the removal of the Sisters, the school, because of the crowded conditions existing in the public schools, was maintained by lay teachers.

Following Fr. Kehoe's transfer to Ironwood in 1890 he was succeeded by the Rev. John Cebul on Nov. 22, 1890 to April 29, 1891; Rev. John Raynaert from May 10, 1891 to May 22, 1892; Rev. John Henn from Oct. 21, 1892 to June 13, 1893; Rev. A. W. Geers from June 20, 1893 to Oct. 14, 1894; Rev. F. X. Becher from Nov. 5, 1894 to Sept. 1, 1900.

Fr. Joisten in 1904 completed remodeling of the church and forty feet was added to its length. The interior was frescoed and furnished with new altars, stations and stained glass windows.

The attractive main altar of white and gold was presented by the Honorable R. C. Flanigan, well known attorney whose family resided in the impressive home opposite the church. The two side altars, in honor of the Blessed Virgin Mary and St. Joseph, were gifts of Clement Flanigan, son of the R. C. Flanigan's.

The communion railing was purchased through various enterprises under the direction of Miss Agatha Flanigan, now deceased, and Mrs. Elizabeth Treiber of Norway, then Miss Elizabeth Burns.

The beautiful stained glass windows were presented by some of the early parishioners of St. Mary's to perpetuate the memory of their families. These windows together with the altars, communion railing and stations of the cross, were later moved to the new church which was completed in 1928. However, the number of windows donated was not enough to cover the wall space allotted for the purpose in the new edifice, so other friends and members of the congregation purchased eight new windows.

The statue of St. Anne was presented by the Joseph Bergeron family, and was transferred from

St. Mary's on the Hill to the new church and it is still being used.

Mrs. Minnie Foucault of Ne-gaunee, who was a former parish-ioner of St. Mary's and who spent much of her early life in Norway, presented the first statue of the Sacred Heart to the congregation.

Mrs. Peter Dolf, at the time of her husband's death in memory of him, replaced the beautiful statue of the Sacred Heart, and also presented the statue of St. Therese, the Little Flower, to the congregation for their edification.

Some of the earliest religious organizations that flourished during this time were St. Mary's Altar Society, The League of the Sacred Heart, St. Anne's Society, St. Jean the Baptist Society, The Women's Catholic Order of Foresters, the Men's Catholic Order of Foresters, and the Knights of Columbus.

They were all valuable auxiliaries in the growth of the parish and they fostered deep religious spirit which gave a testimonial of their faith.

One of the first organists in St. Mary's on the Hill, was Mrs. John O'Callaghan, who lived in Norway, but later moved to Sagola. Some of the members of the choir at that time were: Anton Lenz, Arthur Voligny, Joseph Bergeron, John Knell, Mrs. James H. Gee, Mrs. Jerry Benane, Miss Agatha Flanigan, Miss Victoria Toutloff, Miss Adeline Husson, Miss Jennie Sampson, Peter Power and John Simon.

During the Christmas season additional Sacred music was rendered on the violin and zither. Such musical treats were rare then and they did add much to the services.

As time moved on we find another group contributing their talents to singing God's praises.

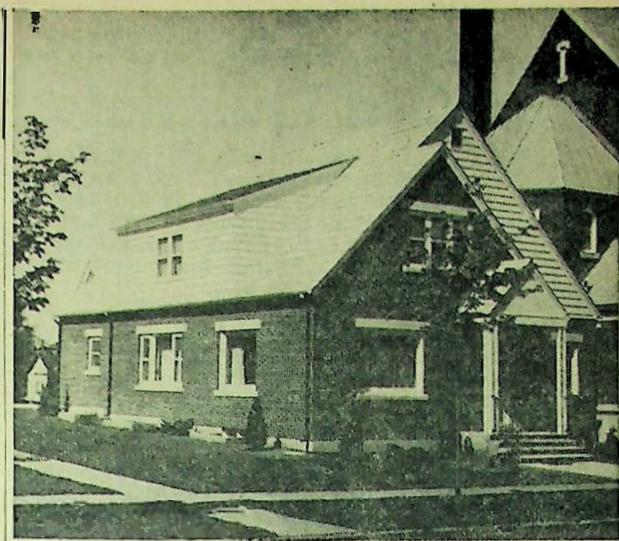
A group of organists who served at various times while the church was advancing were Camilla Bernheim, Evelyn Engibus, Emma De-Roeck, Germaine Brien, and Maude C. Gee.

St. Mary's parish has the distinction of having had five of its young men enter the priesthood. Unique is the fact that of these, three are of one family and two of another. Included are Walter, Chester and August Franczek, sons of Mrs. Mary Franczek and the late John Franczek, and Gerald and Gladstone Ellard, sons of Mr. and Mrs. Hugh F. Ellard who were former residents. Mr. Ellard was Superintendent of the Aragon mine. The two sons are now Jesuit priests. Paul Schiska, son of Mr. and Mrs. John J. Schiska, is a Seminarian at Calvary, Wisconsin, at the present time.

St. Mary's has also had 15 young women who have chosen a religious life as their vocation: Adelaide Poquette, Mary Mullens, Loma St. Cyr, Leona Ducharme, Anna Asselin, Mary Erspamer, Sara Cox, Esther Albert, Lily Albert, Maude LaJeunesse, Eileen Ellard, Mary Kennedy, Mary Power, Rose Bergeron and Cordelia Bergeron.

During his service here Fr. Joisten succeeded in establishing very pleasant relations among the members of his parish as well as guiding and counseling them in their spiritual endeavors.

The young people of the congregation were one of his major



New St. Mary's Rectory

interests and he made them very welcome in his home, so much so that they felt they had a very understanding friend in him. He adopted three children from the Marquette Orphanage, Margare, Kathryn and James Keane and he provided them with a pleasant home until they were in a position to do for themselves.

Father Joisten died in 1916 following an illness of one week, and St. Mary's parish felt that it had sustained a great loss.

Succeeding Fr. Joisten, in 1916, came the Rev. Fr. Hollinger. At the time of his arrival in Norway, he learned that owing to extensive improvements that had been made on the church, there was a debt of \$2,000.00 or more yet to be paid. He immediately appointed a committee to take the matter under consideration and it was not long before the parishioners subscribed the amount necessary to defray the indebtedness.

Fr. Hollinger remained here for six years and upon his transfer to Hermansville was succeeded by Fr. Edward Feldhaus, whose home was in Louisville, Kentucky. Fr. Feldhaus was extremely interested in the youth of the community and was an ardent basketball fan—being a loyal supporter of the local basketball team.

Because of failing health Fr. Feldhaus was relieved of his duties here and became assistant at St. Mary's, Sault Ste. Marie.

Fr. Erasmus Dooley, who was serving in Breitung (Kingsford) was transferred to St. Mary's in 1926, remaining here for eleven years before being transferred to St. Patrick's, Hancock. During the approximate one and a half years Fr. Dooley was in Hancock, Fr. George Stuntebeck was resident pastor.

Fr. Dooley returned to St. Mary's on Sept. 18, 1938, remaining here until his death on August 23, 1948.

During Fr. Dooley's tenure at St. Mary's the new church was built at an approximate cost of \$76,000.00.

The new St. Mary's, erected and financed during a period of acute depression, is but a modest tribute to the ability of Fr. Dooley and is a monument to his memory.

The resources of the congregation were meager; they owned the vacant lots on Main Street; the old church buildings on the hill, including the church, school and rectory. With this beginning and the indomitable spirit of "I will," they went at the job and completed it to their satisfaction.

The interior fittings, pews, windows, altars and railings of the old church were used in the new structure.

At this point it seems fitting to recall the names of the members of the building committee; Peter Bertoldi, U. F. Asselin, Charles Engibus, Joseph Canave-ra, Richard Simon, Faustino Treves, George Grogan, Al Vanderheyden, Alphonse Marchetti, John Bal, Thomas Bolek, John Bronczyk, and the late Max Vielmetti, John Heisel, Giacinto Bertoldi, Peter Van Kerchove, Louis Lardenoit, George Cook, James Nora and John Rucinski.

The old buildings were sold and razed and the proceeds were applied on the new structure.

During the days when the new church was being built the women of the parish played an important part in lending their co-

operation and assistance. Many money raising affairs were given under their direction.

The Most Rev. Paul Joseph Nausbaum, D.D., Bishop of Marquette, dedicated the church of St. Mary in November, 1928.

The rectory being used at the time of the building of the new church was rented by the parish from Mrs. Louise Molignoni. Owing to the increase in property values a little later, the Rev. Fr. George Stuntebeck advised purchasing it and it became the property of the parish at a price of \$4,500.00.

Before his death, Fr. Dooley had amassed the sum of \$13,000.00 earmarked for new pews, but they were not purchased at that time because it was thought they were too expensive. However, they were finally installed late in 1949.

Never very well following service as a chaplain during World War I, Fr. Dooley nevertheless gave untiringly of his services until his death August 23, 1948. He had been in failing health since early summer and during that time he was assisted by the Rev. Fr. Joseph Dunleavy, now of Bark River. During 1938-1939 Fr. Dooley was assisted by the Rev. James McCarthy, now at the Immaculate Conception Church, Iron Mountain.

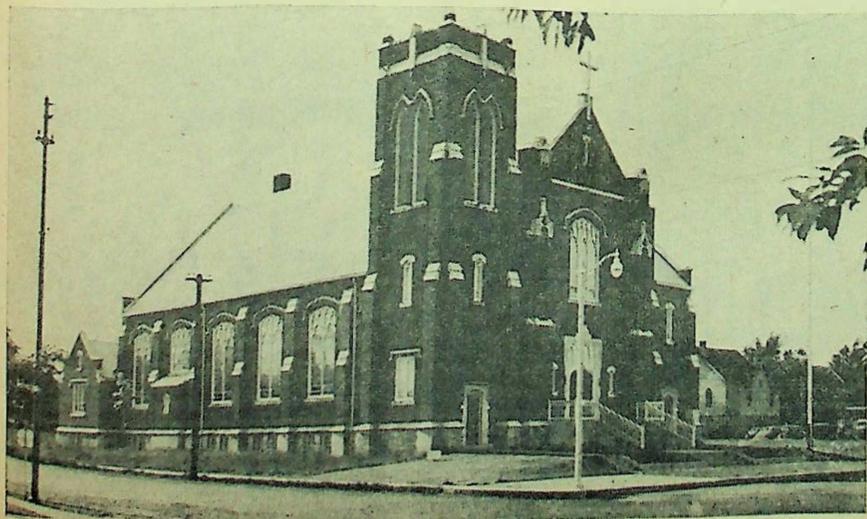
Fr. Dooley was succeeded by Rev. Fr. Sebastian Maier, who had been serving at St. Anne's, Escanaba. Fr. Maier was born in Germany and was ordained in Quebec, Canada, on March 3, 1912, for the Marquette Diocese.

Since coming here Fr. Maier has planned and undertaken extensive improvements, one of the first being the remodeling of the church hall. In addition to the installation of new terrazzo flooring in the basement, the kitchen was completely remodeled with new birch cabinets, electric stove, fluorescent lighting, and wall decorations. New drapery has also been hung under the direction of the women of the church. Approximately \$9,000 was spent for improving the hall which is today one of the largest and best equipped parish halls in the district.

The new rectory, west of the church was built at a cost of \$43,000.00. It is a one and one-half story structure of brick matching the church.

The last four years has seen the establishment of several new organizations including the Ladies Altar Society, affiliated with the M. D. C. W., Young Ladies Sodality, and Holy Name Society.

In the growth of St. Mary's Church have gone the dreams, ambitions and whole hearted energies of a host of men and women. The St. Mary's that we know represents their efforts, their commanding success, spirit of sacrifice. As it must be with all chronicles, many names and deeds are left unsung, known only to Him who judges us all. May we turn to the next 100 years with the same vision of Faith which inspired the valiant souls who have gone before.



St. Mary's Church, Norway

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# Dickinson Co. Churches Stem From Old Quinnesec Parish

The Rev. Martin Fox, long time missionary in the Diocese of Marquette, was the first priest to visit the town site of Quinnesec. The zealous priest, although in the declining years of his life, had spent too many years on the frontier to take a permanent pastorate. At the time of his visit he was located in Spalding where he visited the various mining locations of the Menominee Range. A few years previously, Father Fox had spent his time and energy visiting the missions of the Bay de Nocquet region.

When the Prussian priest arrived in the little settlement of Quinnesec in 1877, it seemed to have a bright future. That great figure of the Menominee Range, John L. Buell, had discovered ore on its site and had platted a town. Because his find was considered important the railroad was constructing a line to connect the isolated locale with more populated areas. As was his custom, Father Fox organized the Catholics he could find to build a church. Whether the church built was artistic or not, the priest felt it served as a base of operations for the better organization of a parish. In response to his call, land was donated by John Buell and construction began.

After the first church was built, Father Fox felt his work was finished. In his place the Bishop of Marquette sent the Rev. H. R. Rousseau, who apparently was skilled in the organization of new parishes. Father Rousseau did not stay long in Quinnesec, however, for the nearby community of Norway was beginning to boom. Much to the sorrow of Quinnesec's Catholics, the priest moved to Norway. Even though they were given Mass every Sunday, these people wanted a resident pastor. Because of their repeated requests, Bishop Vertin sent Rev. John C. Kenny and later the Rev. John Brown to fill the office. Even though neither of the priests remained long in their midst, the people showed their good will in this regard by furnishing the church and building a rectory. Previous to this the pastor had lived in quarters added to the church for that purpose by Father Fox. In May of 1883, Bishop Vertin dedicated the renovated church to Mary Immaculate.

That October Quinnesec received another pastor in the Rev. Melchior Faust. In addition to his resident pastor duties, the new priest was also charged with the

care of the various mining locations of Indiana Mine, Iron Mountain, Crystal Falls and Iron River. Father Faust entered his pastorate with enthusiasm but unfortunately had lost its future. Its ore proved inaccessible, while nearby settlements, especially Iron Mountain, were booming. The priest soon found most of his parishioners going off to the larger settlement. He had no choice but to follow. Thus in 1884, once again the resident priest was moved from Quinnesec. The pioneer parish became a mission of old St. Mary's Parish in Iron Mountain, but was served by other parishes in the area at times. During this period Mass was offered only once a month.

While its parish organization suffered in this way, the church building too had its misfortunes. At one time lightning struck the steeple and split the front of the church. Finally on May 18, 1906, a fire started on the rear of Main Street. Soon adjacent buildings were afire. Before long the air was filled with flying burning shingles and the fire burned through half of Quinnesec. The last building to go up in flames was Immaculate Conception Church. All that was left were a few sacred furnishings.

With their church gone, the same group of the town's Catholics attended Mass in the rectory. Quinnesec would not have a church of its own for the next decade.

In the meantime the parish membership continued to dwindle. At one time only fourteen families were left in the once thriving parish. Though they were few in number the people clung to the idea of rebuilding the focal point of their lives—the church. Perhaps to stand as a constant reminder of this goal, the parishioners purchased a bell which they erected on the lawn of the priest-house. All the while they struggled for funds. The women of the parish visited the Vivian Mine for contributions. Donations were asked of various companies and a gold watch was once given to be raffled off. Many pieces of fancy

goods were made in the Catholic homes of Quinnesec to be sold for the building fund. Finally a great bazaar brought their dream to its realization. On October 1, 1916, the new St. Mary's Church was dedicated and without a cent of debt at that.

Practically all of the sacred furnishings were donated by the parishioners. The new pews were given by John L. Buell and his wife who at that time were converted to the Faith. The priest who directed the building program and helped much in the actual building was the late Father James Corcoran, then pastor of old St. Mary's in Iron Mountain.

When Father Corcoran was transferred, he was succeeded by the Rev. John Mockler who cared for the mission only a brief time.

Because of the growth of old St. Mary's Parish in Iron Mountain, it was difficult for that parish to retain the care of the Quinnesec Church. Thus in 1922, the parish came under the charge of the Rev. George Stuntebeck of St. Stephen's Church in Loretto, where it remains to this day.

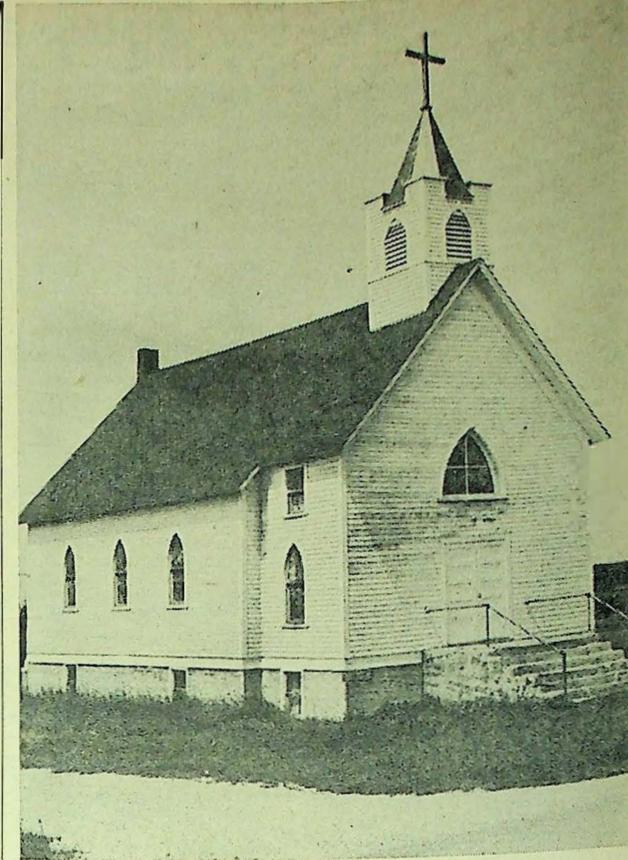
Mining operations in the present area of Loretto caused the little town to be quickly populated. The spiritual needs of these early settlers were cared for by the pastor of Vulcan, the Rev. Raphael Cavicchi. When Father Cavicchi with sudden death by drowning, the Rev. John Stenglein succeeded him. This was in 1906. For the next ten years Mass was offered in the local town hall by the pastor of St. Barbara's Parish.

A year after Father Stenglein arrived, a building program was set up. The Loretto Mine Company officials under the leadership of Mr. Howard Amberg gave great help to the project. In another two years the foundation was laid. When the superstructure was begun, however, Father Stenglein was transferred from Vulcan and the Rev. Anthony Molinari succeeded him. That priest directed the completion of the project. On October 1, 1910, the new church was dedicated to St. Stephen, the Church's first martyr. The ceremony was performed by a friend of Amberg family, the Most Rev. Edmund Dunne, second Bishop of Peoria, Illinois.

The church remained under Father Molinari's direction until the fall of 1918, when the territory of Loretto was erected into a separate parish with the Rev. Lawrence P. Stropher as its first resident pastor. As St. Stephen's celebrated its first midnight Christmas Mass, the nation was at war. The flu epidemic was raging and all public buildings were closed. The joy of the people at having their own parish expressed itself with hundreds standing in the square of the chamber as Mass was celebrated on its steps.

In January of 1919, the Rev. George Stuntebeck became second pastor of St. Stephen's. In addition to his parochial duties at Loretto, the new priest also had charge of the mission at Faithorn.

When the pastor of Loretto assumed the care of Faithorn, some



St. Mary's Church, Faithorn

semblance of parish life had existed there for twelve years.

The first priest to organize the Catholics of the little town was also Father Cavicchi of Vulcan. He periodically offered Mass in the home of Peter LaCroi. For a short time, the area was served by Father Wickman from Hermansville.

In 1908, on a piece of land donated by George Harter, the first Catholic Church was built in Faithorn. Father John Stenglein of Vulcan directed the operation. Just as Loretto, the Faithorn church was served out of Vulcan by Father Molinari until 1918, when the parish was given to the care of Father Stropher at Loretto.

For the first three years of his Loretto pastorate, Father Stuntebeck cared for this dual charge. In 1922, he was given yet a third responsibility in the Quinnesec parish.

During his eighteen fruitful years in the area, Father Stuntebeck did much in material improvement and spiritual building. During his tenure at Loretto, the windows and the bell were installed in the church. The rock garden was constructed and the large stone archway place in front of the parish property. When the old rectory burned down, the parishioners raised money to replace it in one night. The remodeling of the building purchased was carried out under Father Stuntebeck. It was also during his pastorate that the Holy Name Society was established in Loretto. At the mission parish in Faithorn, the same priest directed the

raising of the church and the construction of a large basement which was modeled into a parish hall. The next year, through the efforts of the Altar Society, the church was refurbished in part. That same year, Father Stuntebeck announced that the Faithorn church debt had been completely liquidated. The parish then was free to proceed with a cherished desire—to have a bell in its steeple. This was purchased and dedicated in 1930.

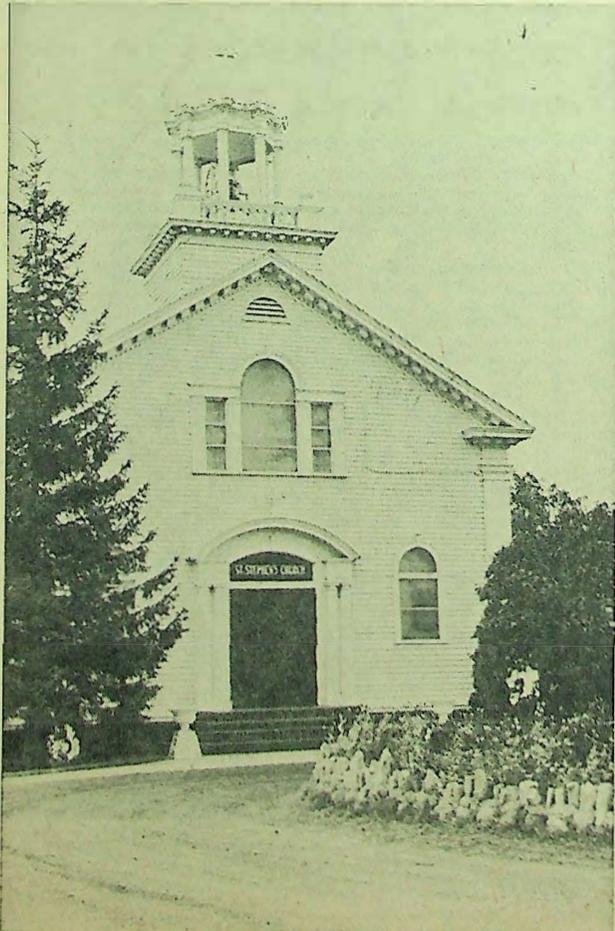
Father Stuntebeck was transferred in 1938. Perhaps his most enduring contribution was the excellent knowledge of Christian Doctrine that he imparted to the children under his care in Loretto, Faithorn and Quinnesec.

The next pastor came in the person of Father Raphael Gherna. During his pastorate, Father Gherna concentrated on liquidating various debts that so many improvements had quite naturally produced. At Loretto, the priest arranged to have the church redecorated on the interior and exterior. A similar project was carried out in Quinnesec, where new pews and a bell were added.

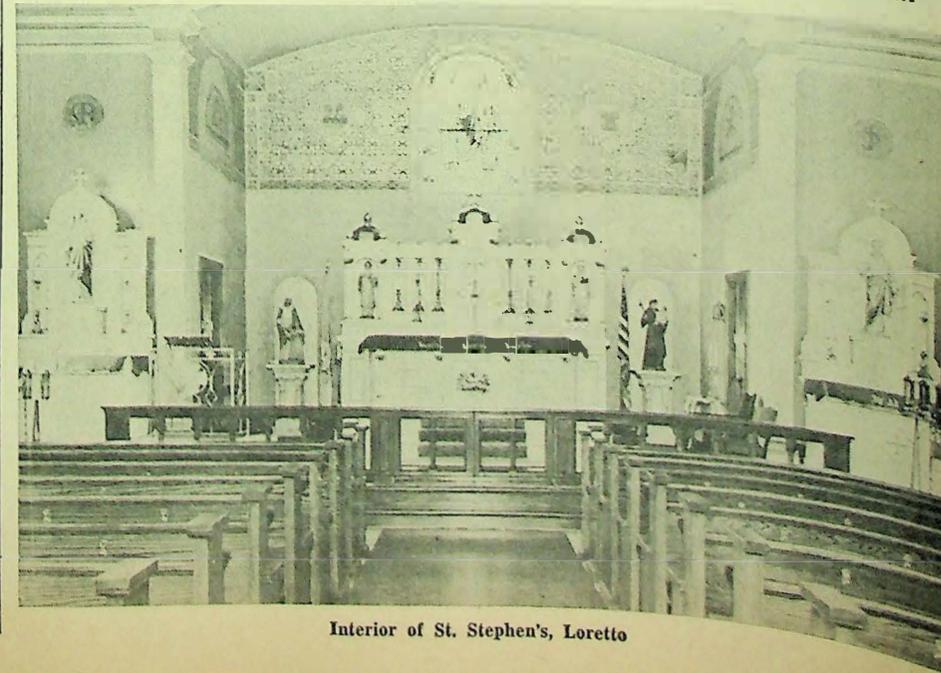
When Father Gherna was succeeded by the Rev. Lester Bourgeois, in 1943, the Loretto rectory was badly in need of redecoration. The new pastor arranged for this, at the same time directing a program to raise funds for a parish hall in Loretto. In Quinnesec the priest remodeled the side altars.

In 1945, the Rev. Edward J. Lulewicz assumed the Pastorate of St. Stephen's parish and mis-

Continued on page 101A



St. Stephen's, Loretto



Interior of St. Stephen's, Loretto

# Fr. G. E. Sanford First Pastor For Channing

By MRS. PAUL HAAS

"New Church To Be Dedicated," so ran the headline in Saturday night's edition of the *Iron Mountain News* on July 25, 1942. The dedication of St. Rose church brought to culmination efforts made by the people of Channing under the able guidance of Father Glen E. Sanford.

The services began at 10 o'clock on Sunday, July 26, 1942, with the Most Rev. Francis J. Magner, Bishop of the Diocese of Marquette, blessing the corner stone. He also officiated at the dedicatory service, which was followed by the offering of a Solemn High Mass. This was in turn followed by the conferring of Confirmation on a class of 65 children and adults. These ceremonies were closed with Benediction of the Most Blessed Sacrament.

The ceremonies marked the first official visit of Bishop Magner to this parish which, with its mission of St. Margaret's, Sagola, was separated from St. Augustine's parish, Republic, in June of 1941. At that time, Bishop Magner appointed Father Sanford, one of the assistants at St. Peter's Cathedral, Marquette, to take charge of Channing, Sagola and the surrounding territory. The parish embraces all of Sagola township and that part of Iron County known as Mansfield.

## First Served From Republic

For many years the missions at Channing and Sagola had been in charge of priests living at Republic. Among them were Father Joseph Hollinger; Fr. Owen J. Bennett; Father George Dingfelder and Father William B. Stahl.

Previous to the erection of the new church, both communities used school buildings that had been converted into churches.

The building at Channing proved to be too small in later years. Permission for the erection of a larger and more suitable structure was granted by Bishop Magner.

The work of excavating was started in October 1941 and by December 24, the building was near enough to completion to permit the holding of the traditional Christmas Midnight Mass. The new church is located at the corner of Bell and Sixth streets and is a frame structure 32 by 66 feet.

It is built along colonial lines, with a full concrete basement and room for a large auditorium, well equipped kitchen, store rooms and furnace room. The church proper, sanctuary and sacristies are finished with weather board in three harmonizing shades. The altar and tabernacle follow the prescribed liturgical lines.

Father A. C. Pelissier, pastor of the church of SS. Mary and Joseph, Iron Mountain, celebrated the first Solemn High Mass in the newly dedicated church, assisted by other members of the diocesan clergy.

The Fourth Degree, Knights of Columbus of Baraga council, Iron Mountain, formed an honorary guard for Bishop Magner.

Father Sanford served Channing and Sagola for five years. When he left to serve at Garden, Father Philip Coughlin replaced him. In June, 1946, the Rev. James McCarthy took over the direction of the parish, serving for five years. In December of 1951 he was called to serve the church of the Immaculate Conception, Iron Mountain, with the Rev. Fr. Jerome Larson taking his place. He is at present serving the parish.

In these 13 years there have been 13 Summer school sessions, taught by the Sisters of the Dominican Order, five Confirmation classes, and three missions.

Various projects have been undertaken to raise money to help with extra costs. The Altar Society has sponsored monthly card parties, bake sales, Fall Festivals, and other features to help furnish the sacristy and parish rectory.

The original choir was under the direction of Mrs. M. Judge. It had nine members. After Mrs. Judge moved away and two other members died, the choir passed under the direction of Mrs. Owen Sayers. It has six members.



St. Rose Church, Channing

## Mission Church In Sagola

By MRS. LESTER CAREY

The Church came to the community of Sagola as early as 1895. At that time Fr. Joseph P. Kunes came to the village from Iron

In 1941, when Fr. Stahl's health was such that he could no longer make the trip to Sagola, Bishop Francis J. Magner assigned Fr. Glen E. Sanford to the Sagola and Channing churches. He moved the rectory to Channing and built a new church there in that same year.

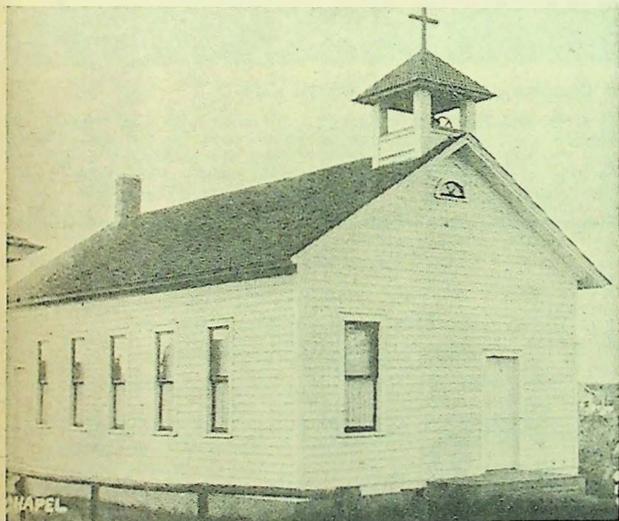
St. Margaret Church was likewise remodeled during his administra-

tion. Succeeding Fr. Sanford were Fathers Philip Coughlin, James McCarthy and the present pastor, Fr. Jerome Larson. Mass is now said there each Sunday and parish life goes in some degree through the work of the parish Guild.

The parish, now a mission of Channing, numbers about 54 families.



Interior of St. Margaret Church



Old Church at Channing

Mountain to offer Mass once a month in one of the homes of the parish and later in the old school house. Some years later Pat Flannigan, who operated the Sagola Lumber Company, donated the old school house to the parish with the understanding that it be dedicated as a church to St. Margaret, in memory of his beloved wife.

For a time, successively, Fathers Corcoran from Iron Mountain, Owen J. Bennett from Crystal Falls and Geers from the same town, came to say Mass in the school-house church.

Passing to the care of the pastor at Republic, the church was serviced, summer and winter, in turn by Fathers Hollinger, Dingfelder and Stahl. They made the trip to Sagola, for the most part, on the St. Paul train.

## Dominican Sisters In Diocese Since 1914

Continued from page 36A

Aquinata and Mary Robert. Previous to this time, the same order of nuns had directed religious vacation schools in the area of the Garden Parish.

The sisters did not confine themselves to the village of Garden alone. From the beginning of the center, classes have been taught in nearby Cooks, Fayette and Nahma. At one time Rapid River was also included in the busy schedule.

The effect of the Marygrove catechetical school on the children of the area has been most beneficial.

When Father Arnold E. Thompson, who had been largely responsible for the Garden arrangement, founded the parish of St. Thomas the Apostle in Escanaba, he requested Mother Gerald to give the new and struggling unit the help of the Sisters. In 1949, two additional Sisters were housed at St. Patrick's convent with the duties in St. Thomas Parish. Attendance at instruction classes increased to such an extent that it was possible for the parish to maintain its own convent by September of 1952.

Sister John Baptist and Sister Marie Dennis took up residence there. Currently, more than 700 children are under instruction by these nuns in Escanaba, Bark River and Rapid River. This fall, the first grade of the new parish school will be opened in the parish hall. It is hoped that before too long a modern new school will grace the property of St. Thomas Parish. The most recent assignment of

Dominican Sisters in the Upper Peninsula has been at Sault Ste. Marie. For many years the devoted efforts of the Ladies of Loretto maintained the only parochial school in that district. When it became possible for St. Joseph Parish to build its own school on the south side of the city, the Rev. Thomas P. Dunleavy arranged with Adrian to have four Dominican Sisters and a postulant staff its faculty. The group arrived under the superiorship of Sister Clare Genevieve, O.P. Other members were Sisters Leonarda, John Damian, Mary Walter and Katherine Ahern, now Sister Mary Patrice, O.P.

Although much sickness plagued the efforts of the Sisters in the first year, they carried on wonderfully well. This past spring the first eighth grade class graduated.

The next teacher assignments to be filled by the Dominican Sisters of Adrian will be in the projected Catholic Central High School of Escanaba.

## Serra International

No lay organization is engaged in more apostolic work. In fostering religious vocations to the priesthood and encouraging young men to enter the religious life you are furthering the very purpose for which Christ came upon earth. You are working for the spread of His Gospel.—Archbishop Thomas A. Connolly



Interior of St. Rose Church

# First Resident Priest Sent To Crystal Falls In 1887

In the early fall of 1883, the Rev. Melchoir Faust, recently appointed pastor of Quinnesec, visited the Catholics of Crystal Falls. This can be said to be the first epoch in the history of Guardian Angels Parish of that city.

The picturesque community of Crystal Falls owes its origin in a large measure to Mr. George Runkel. Ore had been discovered in the general area as early as 1867 by Bartley Breen, one of the founders of St. John's Parish in Menominee. Continued discovery and intensive mining operations in the locale led to the building up of Crystal Falls. By 1882, largely through the business connections of Mr. Runkel, its future was assured when the Northwestern Road extended its rails to the expanding village.

The first Mass said by Father Faust in Crystal Falls was offered in the old Doucet Hall. Because of certain bigoted elements within the city, however, as well as the large area entrusted to his care, the pioneer priest did not visit Crystal Falls with great frequency. When he was transferred to Iron Mountain the next year, the spiritual care of the town's Catholics fell upon the pastors of Iron River.

This arrangement continued until the spring of 1887, when the first resident priest arrived in the person of the Rev. Edward Chapuis. During the period that had elapsed, Fathers A. O. Pelisson, C. Raphael, Fabian D. Marceau, J. S. Struif, Joseph Haas, and Joseph Barron served the parish from Iron River.

To Father Struif and Father Haas the parish is indebted for its first church. Although the former priest was in office in Iron River for only three months, he had purchased building materials for churches in that city and Crystal Falls as well. His successor Father Haas completed both of the original structures. Indeed, it was this favorable circumstance in Crystal Falls that caused Bishop John Vertin to send Father Chapuis as its first resident pastor.

The first resident pastor arrived in May of 1887 and soon added living quarters for the priest in the rear of the initial church. All during the summer, Father Chapuis supervised the interior decoration of the building. When this project had been satisfactorily completed, Bishop Vertin dedicated the parish edifice to the glory of God under the patronage of the Guardian Angels on October 23, 1887.

Father Chapuis was transferred during the next summer. For the next year, the Rev. F. X. L. de Langie was pastor. In the spring of 1889, however, due to the acute shortage of priests, Guardian Angels Parish was returned to the care of Father John Cebul, then pastor of Iron River. Crystal Falls was in the care of the celebrated Indian missionary for only a few months however, when the Rev. John A. Sauriol was appointed pastor of Guardian Angels Church.

When Father Sauriol departed from Crystal Falls in less than a year, he was succeeded in that pastorate up to the turn of the century by the Revs. J. H. Raynaert, John Burns, Fidelis Sutter, A. J. Rezek, Fabian Pawler, Frederick Eis, John Kraker, John A. Keul, William Gagnieur, S.J., and F. X. Becker. A rectory and considerable improvement were added in Father Sutter's time. During the next administrations, Crystal Falls suffered from the depression caused by the closing of the mines. During these years, there was little material expansion in Guardian Angels Parish.

It is interesting to note that the late Bishop Frederick Eis, pastor of Crystal Falls from 1895 to 1899, temporarily left his pastorate to become administrator of the Diocese of Marquette, left vacant by the death of the Most Rev. John Vertin. Father Eis left but never to return; he was elevated to the episcopate instead as the Third Bishop of Marquette and Sault Ste. Marie.

In the spring of 1904, the Rev. Joseph P. Kunes was appointed pastor of Guardian Angels Parish. Father Kunes retained the pastorate for over two decades. For the first years, the new pastor dedicated himself to the improvement of the parish property, especially the church. Times were better then and much could be done. Adding thirty feet to the original structure, Father Kunes supervised its complete redecoration. Indeed, the

change was so marked that the Most Rev. Frederick Eis returned to his former parish and rededicated the renovated church on October 28, 1906—not a week over nineteen years since its first dedication.

For the last ten years of his pastorate Father Kunes was partially incapacitated by ill health. Finally unable to carry on he retired in January of 1926 to the sorrow of his people.

During the next four years, the Revs. B. M. Weakland, Gerald Kenney, Nilus McAllister, C.P., David Ferland, C.P., and A. L. Dufresne successively acted as pastor.

It was in the late summer of 1929 when the Rev. Joseph E. Guertin was appointed to Guardian Angels Parish. In his pastorate the congregation entered into its modern era.

By this time the original frame church planned by Fr. Chapuis and built by Father Haas, had become structurally weak. In spite of the many improvements expended on the initial structure over the years, it looked somewhat dilapidated. Without delay, therefore, Father Guertin set about making preparations for a new church. In time plans for a new basement church were drawn up by Thomas F. Imbs of St. Louis. The pastor, Raphael Mottes, Dan McRae, Louis Pavelinko, Joseph Martin, and Timothy Murphy formed the building committee.

On October 31, 1931, after almost a half-century of use, the last Mass was offered in the old church. Following this last glory, the pioneer structure was completely dismantled. The old sacristy, however, was left standing to house the Blessed Sacrament and give space for weekday services. Sunday Masses were offered in the City Hall.

After continued effort, the new basement church was finished in time for Christmas of 1931. The cost of the church and its furniture had been met largely through parish activities, in which the Altar Society played a major role.

It was with deep pride and thanksgiving, that the members of Guardian Angel Parish offered the Midnight Mass on December 25, 1931. Altar boys who assisted at that first sacred function in the new church were; Francis Jandrow, Raymond Stockero, Albert Corlotto, Francis Gitzen, Andrew Smokevitek, Chester Nettle, Francis LaPlante, John McRae, Robert Murphy, Bruno Carlotto, Bruno Simone, Joseph Smokevitek and Anthony Archicowsky.

The present entrance to the basement church was erected under the direction of the Rev. Raymond Bergeson in 1936. Father Guertin in June of 1935. The new construction was necessary to facilitate the use of the church for funerals and weddings. A year later, the new Hammond Organ was installed. The console had been purchased largely through voluntary donations.

In August of 1939, the parish received its first assistant priest, Father Anthony Schloss. His principal duties were to care for the mission parishes of Alpha and Amasa.

Crystal Falls was greatly saddened by the untimely death of Father Bergeron on October 19, 1940. The Rev. Philip de Neri Jutras succeeded the late zealous priest in the pastorate of Guardian Angels. During his six years in that office, Father Jutras directed a series of interior improvements to the rectory.

The Rev. Joseph A. Gondek was sent to assist Father Jutras in the care of the parish's missions from 1940 to 1943. It was largely through the dedicated efforts of the young assistant priest that the Church of St. Edward was built at Alpha. Indeed, in recognition of his efforts, Father Gondek was appointed the first resident pastor of Alpha with Amasa as a mission.

On September 1, 1946, the Rev. Joseph H. Seifert became pastor of Guardian Angels Church. A few



Guardian Angels Basement Church



Interior of Guardian Angels Church, Crystal Falls

years previously, the new pastor had founded the Church of St. Joseph in Sault Ste. Marie. Although he spent but two years in Crystal Falls, Father Seifert planned and executed a series of interior and exterior improvements that much enhanced the parochial plant.

When Father Seifert was appointed to Immaculate Conception Parish in Iron Mountain in the fall of 1948, the Rev. Carl J. Petranek followed him at Crystal Falls. From his first days in the parish, the new pastor looked forward to the completion of the basement church. Now after many years of effort and planning, Guardian Angels Parish can confidently look forward to the day when a beautiful new church will house the congregation.

At present, the Guardian Angels Guild, the Third Order of St. Fran-

cis, CYO, and Holy Name Society function as parish organizations. Indeed, much of the progress and active life of the parish are due to these groups.

To cope with the religious instruction of the parish's children, classes are held twice a week for this purpose and each year a religious summer school is held.

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Big Enough to Serve You — Small Enough To Know You

# St. Agnes' Mother Church In Iron County

## Father Faust Served Pioneers In Ore Camps

Over one hundred years ago, in 1851, a deputy United States surveyor, Harvey Mellen, stumbled upon an outcrop of iron ore on the west slope of Stambaugh hill. His notebook notation of the discovery was the first record entered in the history of the Iron River district. Thirty years passed before development of the iron ore industry was begun. And with the coming of the mining men, there arrived also Catholic priests to serve the mining and lumber camps that were sprouting here and there in the wilderness.

### Fr. Faust First To Visit Area

The first priest to enter what is now Iron County was Father Melchior Faust. Stationed in Iron Mountain, Father Faust began making periodic visits to the Iron River district in 1882. In November, 1883, Father Anatole O. Pelisson was given charge of the entire new district. With neither church nor rectory, he was forced to say Mass in the school building and reside in the homes of parishioners.

### Build First Church In 1885

Father Pelisson was the first in a succession of priests who served the spiritual needs of the Catholics of the Iron River district. In rapid succession the new vineyard was entrusted to Fr. Fabian S. Marceau, Rev. Charles Raphael and Rev. J. E. Struif, the latter arriving in June of 1885. During his three month stay Father Struif secured land and obtained material for a church. He purchased a piece of land 120 by 100 feet from the MacKinnon brothers, Donald and Alexander, the owners of the first iron mine in the district. Fate and the Bishop called Fr. Struif to Marquette before the building of the church was begun. In October of 1885 Rev. Joseph Haas arrived and erected the first church and said Mass in it. A year later Rev. Joseph Barron became pastor but remained only a few weeks, and for the remainder of the year, Fr. Chapuis of Crystal Falls served the parish.

### First Rectory Built In '88

In January, 1888, Rev. M. J. Van Straten was appointed pastor of the parish. He built the first story of a rectory. His successor, Rev. Philip J. Erlach, finally completed the church building and on October 6, 1889, Bishop Vertin dedicated the church to St. Agnes, virgin and martyr.

When Fr. Erlach departed in August, 1889, he was followed by Rev. John Cebul, Rev. Alberico Vitali, Rev. Dennis Cleary, Rev. James Miller, Rev. H. Nobsch, Rev. Anzelm Mlynarczyk, Rev. John Henn, Rev. Hubert Zimmermann, Rev. Adam Doser, and Rev. John Manning during the nine year period from 1889 to 1898.

### Fr. Lenhart Here 37 Years

On September 1, 1898, Rev. James Lenhart, Ph.D., began his long pastorate that was to continue for 37 years until his death in 1934. Upon his arrival, Fr. Lenhart found a church which pos-

sessed neither sacristy nor belfry. When it was proposed that a tower and sacristy be built, the cost estimate suggested a new church. Acknowledging that the old building was too small and poorly constructed, the congregation decided to construct a new church.

### Present Church Begun In '01

At a public meeting, members of the parish pledged \$10 a year until the cost of the new structure, \$15,000, be met. With the pledges and \$800 on hand, the work was begun and the cornerstone of the present edifice was laid in 1901, on November 28.

The site of the new building was a valuable, level piece of land, 240 by 260 feet, all acquired from the MacKinnon family. Before the end of the year 1901, Bishop Frederic Eis, assisted by the pastor, Fr. Lenhart, and nine other priests dedicated the new church to St. Agnes.

Special donors included William Murphy, high altar; Joseph and Charles Malinowski, St. Joseph's altar; and John McGillis, Blessed Virgin's altar. Stained glass windows were gifts of Mrs. J. M. Crippen, Mrs. B. Mestelle, Mrs. T. G. Atkinson, A. J. Santomow, Women's Catholic Order of Foresters, Mrs. Agnes O'Brien, Catholic Order of Foresters, Miss Margaret Stenglein, J. J. Sipchen, Louis Poirrier, M. F. Kenny and Patrick Larkins.

The parish was composed of various nationalities. In 1900 the 125 families included Irish, French, German, Italian, Polish, Slovenian, and Croatian people. St. Agnes, the one Catholic Church of the district, served the surrounding settlements of Stambaugh, Sanders, Pentoga, Caspian, Gaastra and Watersmeet, 30 miles away.

With the completion of the present church building in 1901, the building program of the parish was finished for many years. In 1903 Watersmeet was detached from St. Agnes. About 1913, the villages of Gaastra and Caspian were formed into a new parish and in 1918, the people of the Polish tongue formed a new parish of their own, dedicated to the Assumption of the Blessed Virgin Mary.

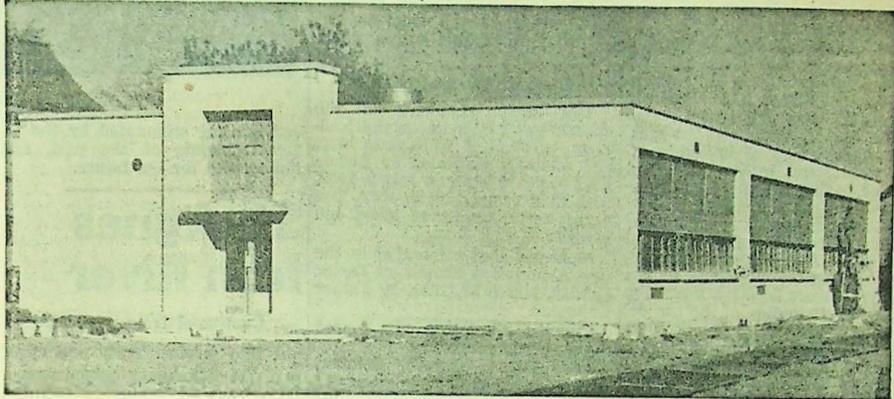
During these years, St. Agnes parish under the leadership of Fr. Lenhart made great strides forward. Then the flood of immigrants, the first World War, the moral decay set in motion by prohibition and other happenings wrought havoc in the parish. This sad series of events culminated in the murder of Father Lenhart in the 1934.

### School Idea Gets Prod

And sadly enough, it was dur-



St. Agnes School Bus and Fatima Grotto



St. Agnes parish school

ing this period of growth that a wealthy parishioner, Hector McPhee, willed land on the northwest corner of Cayuga street and Fourth Avenue for the erection of a Catholic school, and people of the parish were most anxious that one be built. This might have solved the difficulties of the parish, but due to a lack of vision, the school was never undertaken, and the land reverted to the estate of its donor.

Following Fr. Lenhart's death, Rev. Stanislaus Mikula was named administrator. He served the parish from 1933 to 1935. April to June, 1935, found Father Joseph Guertin serving as pastor.

### Fr. Dingfelder Begins Rehabilitation

The Rev. George Dingfelder succeeded Father Guertin as pastor and was confronted with a difficult task. Father Dingfelder took over the direction of the parish in the midst of the depression. He found the parish in debt, its credit gone. The church and rectory were run down and the church itself discredited in the eyes of Catholic and non-Catholic alike. With outstanding zeal Father Dingfelder began the long arduous road of reconstruction. During his 11-year pastorate the parish began to re-establish itself both physically and spiritually.

The Rev. Eugene T. Hennelly succeeded Fr. Dingfelder in June 1946, coming to St. Agnes from Hermansville. Father Hennelly immediately began to push forward the work of reconstruction so ably begun by Fr. Dingfelder.

First of all, he turned his efforts towards the children, and was successful in obtaining the Sisters of St. Dominic from Adrian, Michigan, who are now permanently located at St. Agnes parish convent. For two years the Sisters conducted a catechetical school. Parish organization was as yet not complete, hence Father Hennelly secured the assistance of the Dominican Sisters from Cincinnati in the task of completing a census of all Iron River, Stambaugh and surrounding locations.

Armed with a knowledge of the spiritual standing of the parish, Father Hennelly turned toward the renovation of the physical aspects of the parish property. The church was re-decorated; a new lighting system and new organ installed; the altars and sanctuary were redesigned; the basement was completely modernized into what is now a fine parish hall.

School Built In '48  
The year 1948 shall always be

standing in the history of St. Agnes and the entire Iron River district. This year brought a parochial school to the area. It was begun with four grades and a grade a year added until the school was complete with eight grades. An interesting observation might be made. This was the first school in the Diocese of Marquette to be erected completely since the Munising Sacred Heart school was built in 1912, a period of 36 years. The new St. Agnes school was erected on parish property on Third Avenue at the rear of the church.

### Stambaugh Parish Begun In '48

Until this historical year of 1948, Stambaugh was a mission of St. Agnes with the Holy Sacrifice of the Mass being offered weekly in the community center. Fulfilling a promise to the people of Stambaugh made in 1946, Father Hennelly moved the construction

of a new church early in 1948. On July 16, 1948, Blessed Sacrament parish of Stambaugh began its separate life from St. Agnes and in September, 1948, the parish church was dedicated by His Excellency, Bishop Noa.

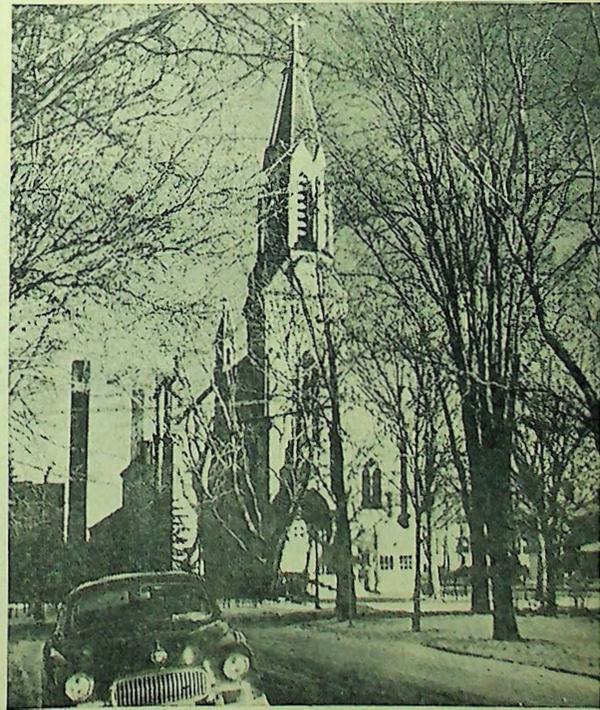
### Parish Gets Own School Bus

The storm of difficulty again struck St. Agnes in 1952. For unintelligible reasons the school board of Iron River Township suddenly refused to transport students of St. Agnes School on the public-school buses. Ninety-three students of St. Agnes were left by the wayside with no apparent means of transportation to and from the Catholic school. Under the leadership of Father Hennelly, the parishioners of St. Agnes rallied and found a solution. In September, 1952, a new 48-passenger school bus, fully paid for by popular subscription, was

Continued on page 100A



St. Agnes Rectory



St. Agnes Church, Iron River

# Assumption Iron River Church Dedicated In 1922

From Notes Compiled By Fr. Edward Lulewicz

A handsome Gothic structure of maroon brick with massive tower stands today on Fifth avenue in Iron River as a living monument to the Catholic faith of the pioneer Polish families of the entire West-side district.

The debt-free church, erected 33 years ago, dominates a square block of parish property bounded by Fifth and Seventh avenues. Boyington and Ross streets. The substantial rectory occupies the corner of Fifth and Ross.

Attractively landscaped with ground rising sharply at the rear toward Seventh avenue, the property is a beauty spot of the Iron River community. The church is roofed with red slate, and its tower and flying buttresses are crested with white concrete trim.

The broad-vaulted interior was decorated three years ago in a color scheme of cream, old rose and gold. In the past year, new asphalt tile flooring in squares of chocolate and tan on the main floor and a mottled cream on the sanctuary floor was installed to complete the interior finishing.

The congregation spent \$60,000 in building the church which could not be duplicated for four times that amount today. A. H. Proksch, Iron River, was the general contractor, and E. Brielmaier the architect. Many years of laborious effort were spent in the successful task of paying off the debt incurred in building the church.

Assumption parish is a daughter of the pioneer St. Agnes parish of Iron River. At the turn of the century, during the pastorate of the late Rev. James Lenhart, a growing colony of Catholics of Polish descent began to organize, and in 1903, two years after the cornerstone of St. Agnes church was laid, they formed a fraternity under the patronage of St. Joseph.

### Buy Lots For Church

As years went by these families increased and their dream of a house of worship of their own grew apace. Forty-four years ago, in July 1909, the first move toward a separation was made when 11 lots situated in the Youngs addition were purchased from George Youngs for \$4,000. The new congregation numbered about 200 families.

Wage earners of the families, mostly iron miners, farmers and woodworkers, made sacrifices of money and work to encourage their church project. Construction of a basement foundation was begun early in the spring of 1910 and completed late in the fall of 1911 at a cost of \$4,500.

The work was largely by hand labor, with horse-drawn scrapers hauling out the dirt from the excavation, a far cry from the present speedy digging with bulldozer and power shovel.

Endeavors of these fervent Catholics finally resulted in an acknowledgment from the community and the dedication of the basement edifice. The first canonical visit paid the new congregation by the Rt. Rev. Frederick Eis, D.D., Bishop of Marquette, was on July 21, 1912. Bishop Eis that day administered the Sacrament of Confirmation and

blessed the new bell which had been donated by the parishioners. In the autumn of the same year, the present rectory was completed.

The determined families dug deep into their pockets, and voluntary contributions developed into a treasury which met the entire cost of both basement-church and rectory. When money was lacking, a family would provide manual labor and other help. Some helped dig the foundation and others hauled field stone from nearby farms for the foundation walls. Parishioners came from homes in a radius of 10 miles, from Stambaugh, Caspian, Gaastra and the surrounding rural townships. Their common goal was a church wherein the Catholics of Polish origin could worship God.

### Church Dedicated In 1922

The upper structure of the church was begun under the leadership of Fr. J. F. Kulczyk in 1920, and solemnly dedicated by Bishop Eis two years later, on July 9, 1922, with final completion in 1923. The parish roster numbered about 150 families at that time.

Mass was first celebrated in the new Assumption church on Easter Sunday, March 27, 1921, by Father Kulczyk.

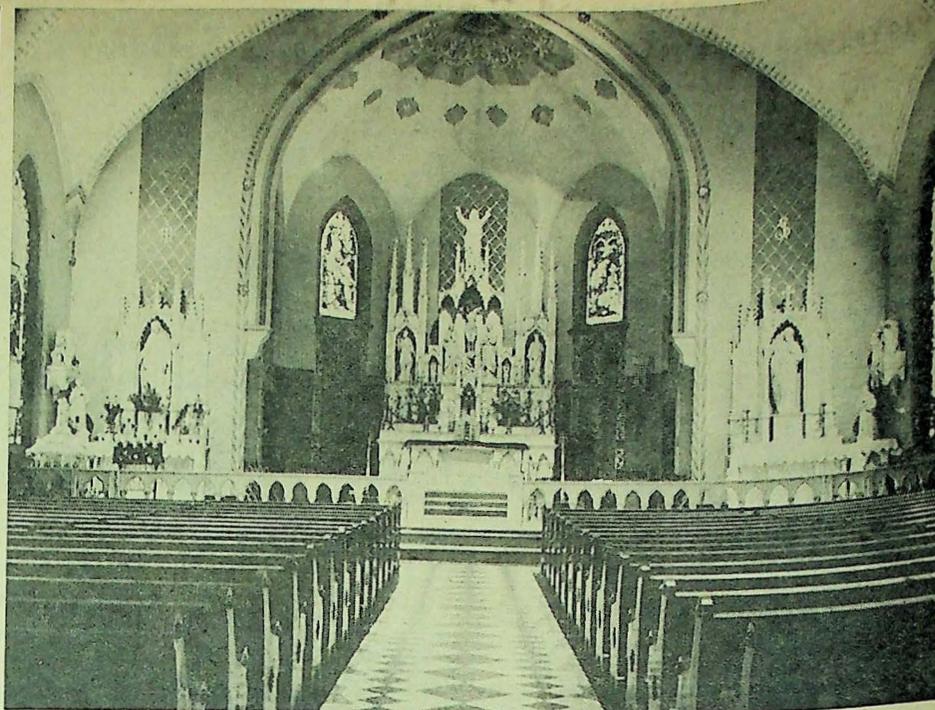
The list of pastors who served the parish is as follows:

- Rev. Albert Walloch, October, 1909 to June, 1910.
- Rev. Leopold Broda, June 1910 to December 1, 1910.
- Rev. Jerome Schneider, O.F.M., Dec. 1, 1910 to July 1, 1911.
- Rev. Valentine Chrobok, July 1, 1911 to August 14, 1919.
- Rev. J. F. Kulczyk, August 14, 1919 to October 26, 1921.
- Rev. Fridolin Rinkowski, O.F.M., October 26, 1921 to Feb. 15, 1928.
- Rev. Cyril Piontek, O.F.M., February 15, 1928 to March 1, 1933.
- Rev. Casimir J. Adasiewicz, March 1, 1933 to June 15, 1940.
- Rev. Francis E. Krysty, June 15, 1940 to December 11, 1951.
- Rev. Edward J. Lulewicz, December 11, 1951 to the present.

Societies affiliated with the parish include the Holy Name, Ladies of Mary, Rosary society, Third Order of St. Francis, Young Catholics club and the Catholic Youth Organization.

Sons and daughters of the parish who have dedicated their lives to God include four children of the William Adasiewicz family, the Rev. Fr. Casimir, former pastor, now of Assinins; the Rev. Fr. Leo, O.F.M.; Sr. M. Alphonsette and Sr. M. Casimira; as well as Sr. M. Maureen Therese Macuga, O.P.; Sr. M. Augusta Majewski and Sr. M. Arnold Wodzinski.

Men, women and children of Assumption parish are linked together today in a spirit of active



Interior of Assumption Church, Iron River

cooperation, stimulated by the accomplishments of the past, and biding well for the future.

## St. Agnes Iron River

Continued from page 99A

put into service. Truly one might say, the St. Agnes school bus is the pride and joy of the Catholics of the district.

June 1, 1953, is another milestone in the biography of St. Agnes. That day brought the first graduation. His Excellency, Bishop Noa graciously attended the graduation and delivered the graduation address.

During the past 12 years the following priests have served the parish as curates: The Revs. Raymond Garin, Frank Ginski, Aloysius Ehlinger, O'Neil D'Amour, John Ryan, James Donnelly and Patrick Frankard, the current assistant.

Today, after so much tribulation and trials, it is clearly apparent that St. Agnes Parish is ready, as never before in its long history, to effect the glory of God and the salvation of souls.

### Diocesan Administrative Council

His Excellency, Most Rev. Thomas L. Noa, D.D., Rt. Rev. Msgrs. Joseph L. Zryd, Martin B. Melican and Rev. Glen E. Sanford.



Church and Rectory, Assumption Parish, Iron River

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100A

OUR SUNDAY VISITOR

August 30, 1953

# Blessed Sacrament Parish, Stambaugh Started In '43

The City of Stambaugh is located in Iron County, between the cities of Iron River and Caspian. It is an iron mining town. At one time it was cared for by the pastor of Quinnesec, then from Guardian Angels' Church at Crystal Falls and until 1943 by the priests of St. Agnes Church of Iron River.

The parish of the Blessed Sacrament owes its origin to a determined group of women of Stambaugh. They realized that the distance from Stambaugh to Iron River was keeping many from regular attendance at Mass and from full participation in the work of the Church. Under the leadership of Mrs. William Reitmeyer and the cooperation of Father George Dingfelder, pastor of St. Agnes church, Mass was offered for the first time in the basement of the Recreation Building at Stambaugh on Christmas Day, 1943, and continued every Sunday thereafter until a church was finally built.

## Women Spearhead Drives

Shortly after the first Mass was offered, the ladies separated themselves from St. Agnes parish guild and began working and saving for the day when they could finance a church in their own community. In 1944 two lots were purchased on the corner of Jefferson and 7th St. The ladies by now banded into a guild, used every possible means of raising money and by 1949, under the leadership of the following ladies, had raised over five thousand dollars: Mrs. Wm. Reitmeyer '44-'45-'46; Mrs. F. O. Racine '47; Mrs. W. Anderson '48; Mrs. Lawrence Blood '49; (Mrs. Katherine Stanaway '50-'51; Mrs. Wm. Today '52; Mrs. Emil Korpi '53.)

Father Eugene Henneicy succeeded Father Dingfelder at St. Agnes' in the summer of 1946. He found it impossible to ignore the wishes of the people any longer and so on Feb. 8, 1948, a building fund committee was organized with Edward Wittock as chairman, Joseph Mascotti, treasurer, and Martin LaViolette, secretary. A house to house campaign now began to enlist the support of all.

Encouragement was given the project by donations from the Diocesan Home Mission Fund which have totalled approximately \$10,000.

## Begin To Build In 1948

Ground was broken on May 14 and the building of the church began. Additional property had been secured, making a lot of 129 by 84 feet. The architect was Donald M. Schoepke of Marinette, Wisconsin, and the building contract was awarded to the Caspian Lumber & Coal Co. of Caspian. The contract was for \$34,875.

The wiring and installation of light fixtures was done by members of the parish. The light fixtures were donated by Edward Harris of Stambaugh and Walter Hubert of Iron River. The men of the parish also assisted George Hammer in the installation of the water and sewer pipes. Special mention must also be given to Henry Chartrand for his interest and work that he contributed freely toward the completion of the building.

The concrete had already been poured for the basement of the church when Father Hennelly, on July 16, 1948, turned over the new parish to its first pastor, Father Gerard LaMothe. One of the first concerns of the new pastor was to find a house in which to live among his parishioners. On Aug. 20, 1948, the Carlson house on Fourth St.

## Assistant Priests

The following assistant priests served the Stambaugh parish during the pastorates of Fathers Dingfelder and Hennelly: Fathers Raymond Garin, Francis Giuski, Alois Ehlinger, O'Neil D'Amour, John Ryan, and James Donnelly.

was purchased for \$13,000, with furnishings.

## Church Blessed In 1949

It was the first pastor's privilege to bless the church on Feb. 13, 1949, and then celebrate the first Mass. The Church is of Old English Style, built of brown brick veneer, finished off on the inside with Celotex. It seats approximately 225 people and has a full basement.

The first baptism in the church was that of T. Emil Johnson. The first marriage was that of Frank Swiantek and Louise Choquette. Omer LaViolette was the first to be buried in the church.

The Most Rev. Bishop Thomas L. Noa sent Father Edward Lulewicz on June 27, 1950, to replace Father LaMothe. During the 17 months of his pastorate new pews were installed and paid for, the grounds were landscaped and the debt reduced from \$41,000 to \$28,465. A house to house visit made by the pastor did much to consolidate the parish and added many new names to the parish list.

Father Norbert Freiburger arrived on Dec. 11, 1951. During the past eighteen months the congregation has continued to make great strides forward. The church is being rapidly completed. Substantial improvements have been made to the basement Hall and Kitchen, to the sacristy, and to the furnishings of the church. The debt now stands at \$18,000. A marvelous spirit is manifest among the parishioners which augurs well for the future of the Church of the Blessed Sacrament of Stambaugh.

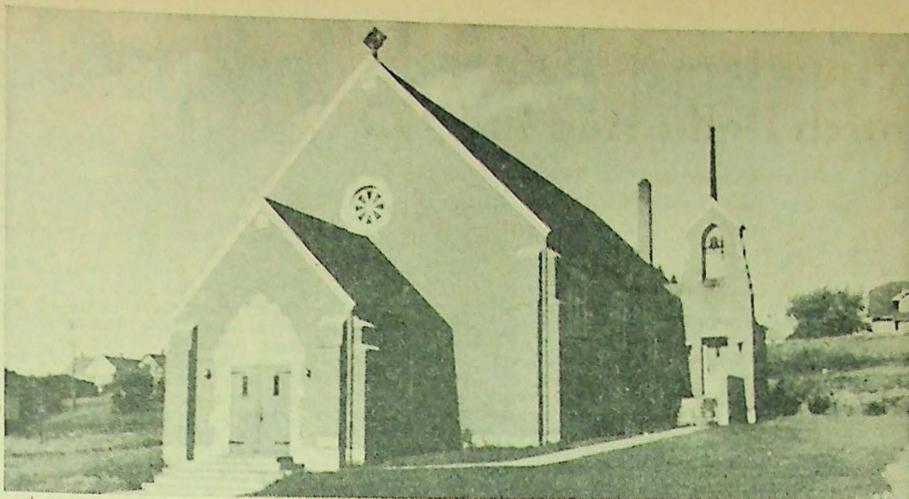
## Rudyard-Brimley Area Got Churches In Late 1880's

In the late 1880's Mass was said in the homes of the Catholic residents surrounding the Brimley Bay area and the Rudyard farm lands by priests coming from Sault Ste. Marie and St. Ignace. The early record indicates that Brimley had a church as early as 1886.

Twenty-four miles from the Sault, in Pickford, a church was built in 1886 by Fr. Chartier. It, too, was first served by Fr. Dulude.

Twenty miles from the Sault on the Soo Line is Rudyard. It has a church today that was built by Fr. Peter Bleeker to replace the one destroyed by fire in the mid-thirties.

Fr. Edward Malloy is presently serving the parish and has the care of the attached mission of Brimley.



Blessed Sacrament Church, Stambaugh

# Dickinson Co. Churches Stem From Old Quinnesec Parish

Continued from page 96A

In both Loretto and Quinnesec, the priest continued the programs for parish centers in the church basements. In Loretto, the financing of the project had taken place largely under Father Bourgeois. At Quinnesec, however, the pastor formed a building committee with the late Parnell McKenna and A. J. Massey to raise \$5,000 for that purpose. By this time the foundation of the second church in Quinnesec had given way and the church was almost ready to be condemned. In his plan for its renovation, Father Lulewicz also included a complete kitchen and an oil heating unit.

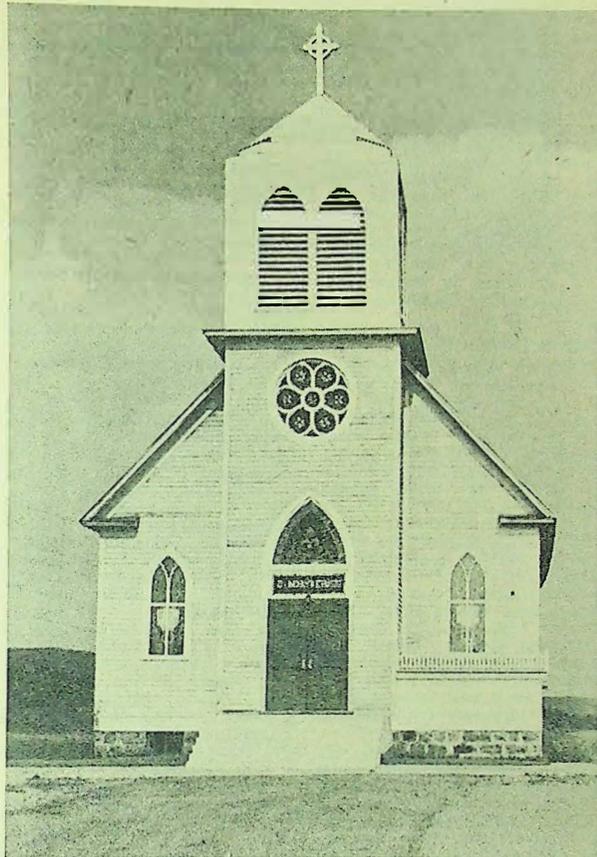
Before leaving Loretto in 1950, Father Lulewicz had completely finished the parish center for St. Stephen's.

The Rev. Frederick Hoffman succeeded Father Lulewicz on June 27, 1950. His immediate task was to finish the Quinnesec basement. The other churches under his care also profited both materially and spiritually in his administration.

On the day before Christmas of 1951, the Rev. John McLaughlin was sent from Rockland to occupy the Loretto appointment.

Father McLaughlin's first move was to take the parish census. This afforded him an opportunity to meet his flock and see what measures must be taken in the program of spiritual living. After this was completed the young priest turned to the material advancement of the parish properties. Recently a large series of renovations and repairs have been carried out in Loretto, Faithorn and Quinnesec. The sanctuaries of the churches, as the centers of divine worship, have especially received the attention of the pastor. New vestments and sacred furnishings have been added. One article of particular beauty and interest is the new altar cross imported from Spain in the Quinnesec church. The art piece was donated by the McKenna-Rowe family.

There are three active altar societies in the area productive of much good. Loretto has an active Holy Name Society. There are also two choir-clubs, one in



St. Mary's, Quinnesec

Loretto and the other in Quinnesec. Franciscan Sisters of Christian Charity of Manitowoc.

(From notes of the late Parnell McKenna, Charles Van Puymbrouck, and the Rev. John P. McLaughlin.)

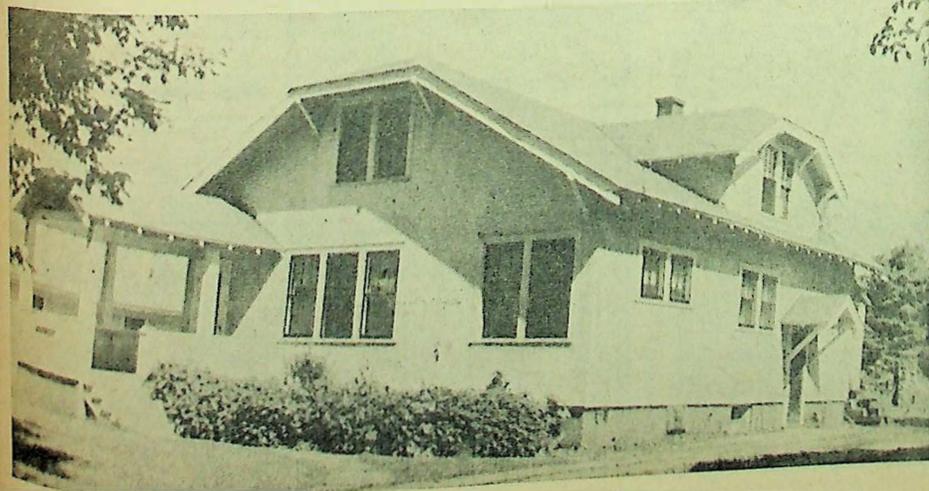
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Blessed Sacrament Parish House

# Caspian Became Independent Parish In 1950

When on December 19, 1950, the Rev. Herman Fadale arrived in Caspian to become the first pastor of St. Cecilia's parish, the prayers and efforts of over a quarter of a century were at last realized.

Caspian had its beginnings in a few scattered homes that were built in the early years of the present century. By 1911, however, the settlement began to boom with the extensive mining operations of the area. Because the newly arrived workers were largely immigrants from the Catholic nations of Europe, the priests of Iron River frequently visited the growing town and offered Mass. In 1911, to provide better spiritual care for these people, Fr. James Lenhart, pastor of St. Agnes church in Iron River, caused a church to be built in the adjoining and larger village of Gaastra. The new church, called St. Mary's, was separated from Iron River in 1913, when Gaastra was made a parish in its own right with Caspian as one of its missions. This arrangement lasted until 1950.

In the meantime the town of Caspian continued its growth to present day size. Because of a combination of circumstances, however, it proved difficult to build a church in Caspian. From the earliest years Mass had been offered at various private homes in the village.

In 1914, with the building of the new Caspian public grade school, the Stambaugh Township School Board kindly gave permission to hold Catholic services there. Later on Mass was celebrated in the Duke di Abruzzi Lodge hall. During these years the area was served by the priests of Gaastra, the Revs. John Stenglein, W. J. Remillard, H. Marcucci, N. H. Nobisch, John Neuhaus and Albert C. Pelissier.

#### Rectory Established In Caspian

When Fr. Albert Treilles arrived in November of 1921, Caspian had outgrown Gaastra. For this reason the new pastor decided to take up residence in the larger village. Because there was no rectory at that time in either of the two places, the Verona Mining Company donated the use of one of its houses in Caspian to Father Treilles. With dispatch the priest formed a building committee and bought a number of lots for the proposed parish buildings. The property was located along Brady Avenue, adjoining the Caspian Community Center. Indeed, the picture looked bright until the pastor was forced to realize that it would be almost impossible to raise the necessary funds for his plan in Caspian.

In the meantime, Gaastra was anxious to have the priest make his headquarters there. Although it, too, lacked a rectory, there was a church and an established parish that had been recently strengthened through the labors of Father A. C. Pelissier. Thus, when Mr. Dowd Gaastra, although a non-Catholic, offered to donate additional property to St. Mary's parish and help build a rectory if the priest would make his headquarters in Gaastra, Father Treilles could not refuse. Within a short time St. Mary's rectory was built.

Undaunted by this change in plans, Father Treilles continued to press for a church in Caspian. To raise the necessary funds, Caspian businessmen were asked to donate \$100 apiece. Each laborer in the parish was urged to give two days labor or its equivalent in money. The Verona Mining Company made a gift of \$2,500 for the pro-

ject. At the same time the Catholic Church Extension Society offered \$1,000 toward the project if the new church would be dedicated to St. Cecilia. The offer was readily accepted and in April of 1923, the Most Rev. Frederick Eis blessed the completed basement church, dedicating it to the Virgin-Martyr, Cecilia.

In the years to come it was hoped that the upper portion of the church could be completed but the great depression of the thirties and the uncertainty of the war years that followed made this impossible.

#### Build Recreation Center

In addition to the church, Father Treilles also built the Catholic Recreational Center in Caspian. The hall was built on the south side of the church building. The Verona Mining Company made another generous contribution of \$1,000.00 for the project and with donations from other sources, the center was finished in October of 1929, at a cost of \$2,500. The unit served as the center of parish activity until it was sold recently and removed from the parochial property, making room for the new rectory.

In 1933, Father Treilles made arrangements with the Ursuline Sisters to conduct the first religious vacation school in the parish. The venture proved to be a great success, with over 300 children enrolled in the classes. The vacation school has regularly been conducted by various religious communities in Caspian from that time on.

The silver jubilee of Father Treilles' ordination occurred in 1935. During that same year the pastor fitted St. Cecilia's church with new pews and a new heating unit. Two years later he bought additional property for the parish.

In May of 1938, Father Treilles was transferred to St. Ann's parish in Calumet after almost seventeen fruitful years in the Gaastra-Caspian parish.

The Revs. Fortunatus Ciupka, Joseph A. Paquet and A. Somers served the parish temporarily until Fr. Joseph H. Seifert was appointed resident pastor on April 21, 1939. Although the new pastor held office for only a little more than a year, he liquidated the remaining debt of the parish and initiated a building fund for a new St. Cecilia church. When Father Seifert left for Sault Ste. Marie in 1940, the Rev. Thomas P. Dunleavy succeeded him.

#### Receive First Assistant

Although still residing in Gaastra, Father Dunleavy took steps to give more intensive service to Caspian. In June of 1941, he received the newly ordained Fr. David P. Spelgatti as the parish's first assistant priest. Thus, it was possible to revise the Mass schedule. After this, two Masses on Sunday and weekly Mass was offered in each church. During his year and a half as pastor, Father Dunleavy swelled the building fund and purchased a new Hammond organ for the church. On July 2, 1942, Father Dunleavy left to join the Navy Chaplain Corps. He was succeeded by Fr. Charles Daniel.

Father Daniel entered upon his first pastoral appointment with great zeal. Indeed, his enthusiasm sparked the people of Caspian to work even harder for their new church. During his eight and a half years tenure, Fr. Daniel brought the building fund up to \$37,000. In this great feat he was greatly aided by a group of devoted parishioners who sacrificed their time and efforts for this cause. Regular religious instruction during the year and a CYO unit were also organized in the Caspian parish during these years, as well as the Third Order of Mount Carmel.

During the first stage of this pastorate Father Spelgatti continued to act as assistant priest. He was transferred to St. Michael's in Marquette in January of 1945. In November of that same year he was appointed first editor of the Northern Michigan OSV. Fr. John McLaughlin was appointed next assistant and he was succeeded by the Revs. Jerome Larsen, Samuel Bottoni, Louis Bracket and Michael F. Hale, the present assistant.

When Father Daniel was appointed to St. Mary's parish in Hermansville, Fr. Herman R. Fadale became the next pastor. The usual procedure was reversed, however, when the new pastor was appointed to St. Cecilia's Parish in Caspian with Gaastra temporarily held as the mission. By this time St. Cecilia had over three times as many Catholic families as St. Mary's.

#### Plan New Church

Soon operations were in movement to build an entirely new church in Caspian. A building committee was formed of Harris Neil, Dominic Hebert, Arthur Martini, Amedeo Marinello, Emil Kezerle, Melvin Masuga, Joseph Kovacich, Chester Povoilo and Marsilio Basanese.

On May 21, 1951, this committee met with Bishop Noa, Father Fadale and Father Hale. Mr. Donald Schoepke, Marinette architect, also attended. The latter was commissioned to draw up plans for a combination church and rectory. At this same meeting, the Most Reverend Bishop announced that the two priests would have to take up residence in Caspian.

A suitable home was sought for this purpose and found in the Campana residence, which that family graciously offered to the priests. When the committee again met with the Bishop on June 23, 1951, however, it was apparent that the plans for the new church would temporarily have to be set aside in favor of the immediate building of a rectory. This decided, construction of the rectory was started the next month.

On April 20, 1952, the present commodious rectory was occupied by the parish priests. Built at a cost of over \$42,000, the modern, solid brick structure is of old English type architecture and is one of the finest rectories in the diocese.

At present the parish is yet busied paying off the remaining debt on the rectory. Well over \$10,000 has also been invested in plans and materials for the new church. The parish also retains \$23,725 in bonds for the new church. These were purchased by Father Daniel. It is hoped that the new St. Cecilia's Church will rise in the not too distant future, successfully completing the era of hope and struggle.

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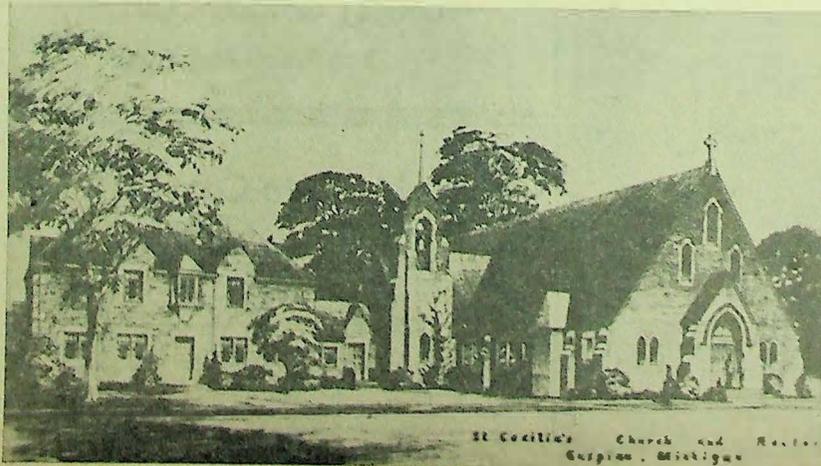
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Sketch of Contemplated Church and Completed Rectory

# Non-Catholic Donated Property For Gaastra Rectory

By FR. FRANK IGNATZ

The early history of St. Mary's parish, Gaastra, is intimately tied to that of St. Agnes, Iron River and the mission of Caspian, raised to the status of a parish only in May of 1951.

The little village sits on the top of a slight hill overlooking the plateau that is Caspian and is nestled in the hills of the westside of Iron County. The community sprung up around the mine shafts, iron mines, at the turn of the twentieth century.

Plentiful labor opportunities brought into the district a number of Polish, Croatian, Italian and French Catholic families. To care for these became the duty of the priests of Iron River. Fr. James Lenhart of St. Ignace Church, Iron River, appears to be the first priest to visit Gaastra, offering Mass first in the homes of the faithful and later in the school hall. This was in 1910.

One year later, in 1911, Fr. Lenhart caused a church to be built in Gaastra. It was dedicated to the Mother of God in 1912 by Bishop Frederick Eis. In October of 1913 Fr. John Stenglein was appointed resident pastor. He remained until July 15, 1914.

At the time of his appointment he was designated pastor of St. Mary's, Gaastra, with the missions of Caspian to the west and Pentoga to the east. Because the miner likes to live near his work, the Palatka area outgrew Gaastra and



Lourdes Grotto

became the city of Caspian, a community with some 500 Catholic families and 50 of other denominations. Gaastra, however, remained static and still counts about 120 families.

Early pastors of St. Mary's were: Frs. William Remillard, Hilary Marcucci, N. H. Nosbisch, John Neuhaus and A. C. Pelissier. For the most part they lived in rented quarters, later in a small rectory that stood on Main street, in back of the church.

Dowd Gaastra, a non-Catholic, offered property for a rectory if the priest would come to live in Gaastra. It was accepted and the site donated today is graced by the frame structure built by Fr. Treilles and his parishioners. The offer was made to Fr. A. C. Pelissier during the summer of 1921. Fr. Treilles succeeded him in November of that year. His first work was the construction of the present rectory, north of the church, facing Second avenue.

Both the church and rectory now face Second avenue and the parish property extends from the corner



St. Mary's Church, Gaastra—Rectory barely visible to left, grotto to the right.

of Main street, along Second avenue, to the corner of Oakwood avenue.

In the northeast corner of Second and Main streets a beautiful Grotto in honor of the Blessed Virgin Mary, of stone construction, stands. It was built by Fr. Treilles. The lot north of the rectory has been made into a beautiful lawn, with a few fruit trees.

The old rectory, east of the church, was razed and Fr. Treilles held the lot for many years with the thought of one day building on it a parish hall. The idea never materialized and several years ago one of his successors sold the lot.

In May of 1938 Fr. Fortunatus Ciupka succeeded Fr. Treilles as pastor of Gaastra and the attached missions of Caspian and Pentoga. Ill health, which took his life on December 21, 1938, forced him to resign. He was succeeded by Fr. J. Alderic Paquet. Fr. A. Somers also served the parish temporarily until April 22, 1939, when Fr. Joseph H. Seifert became pastor. About one year later he was transferred to St. Joseph parish, Sault Ste. Marie, and Fr. Thomas Parnell Dunleavy succeeded him.

Up to the time of Father Dunleavy's appointment, the pastor resided in Gaastra and offered only one Mass on Sundays at Gaastra and one at Caspian. On June 21, 1941, the newly ordained Father David P. Spelgatti was appointed as the first assistant to serve the two parishes. The parishes had grown and there was need of two Masses on Sunday in each parish.

On July 2, 1942, Father Dunleavy left to enter the Navy Chaplain Corps. He was succeeded by Father Charles Daniel.

As the Catholic population of Caspian grew and outnumbered that of Gaastra, it was decided by ecclesiastical authorities to separate the mission from Gaastra and establish it as a separate parish. On May 21, 1951, a parish meeting was held at which time Bishop Noa informed the parishioners of the separation. The Bishop also announced that the two priests would take up residence in Caspian.

Caspian Separated From Gaastra

In June of 1951, Father Herman Fadale became pastor of St. Mary's and St. Cecilia parishes. Father Michael Hale was also appointed assistant pastor at this time. The priests remained in Gaastra only a short time, moving to Caspian when suitable living quarters were made available there.

Father Fadale was followed by Fr. Joseph Schaul. St. Mary's parish no longer has a mission attached to it. The Pentoga mission was discontinued after better roads and convenient transportation made it easier for the faithful to attend St. Mary's church.

Father Schaul left Gaastra on Oct. 22, 1952, and was succeeded by the present pastor, Fr. Frank J. Ignatz.

At present St. Mary's parish numbers 117 families, mostly of Italian origin. A large number of Polish and other nationalities are also represented.

Active parish societies include the St. Ann's Society, with a membership of 60 women. The society, which looks after the sanctuary and sacristy needs, has as its officers Mrs. Clyde LeClair, president; Mrs. Selmo Gasperini, vice-president; Mrs. Walton Helgemo, secretary, and Mrs. Adolph Genunzio, treasurer.

The Holy Name Society has recently been re-activated. The officers of the society are Elmer Anderson, president; Walton Helgemo, vice-president; Ronald Pataconi, secretary and Francis J. McDonald treasurer. At present the society numbers 33 members.

Assistants Who Have Served St. Mary's

Rev. David P. Spelgatti, June of 1941-Jan. 1945.

Rev. John McLaughlin, Jan. of 1945-Dec. 1945.

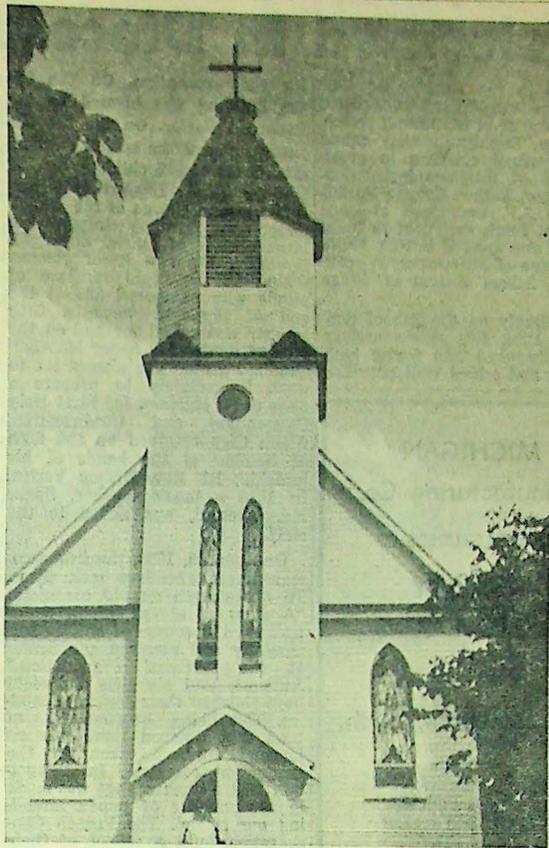
Rev. Jerome Larsen, Dec. 1945-June 1947.

Rev. Samuel Bottoni, June 1947-June 1949.

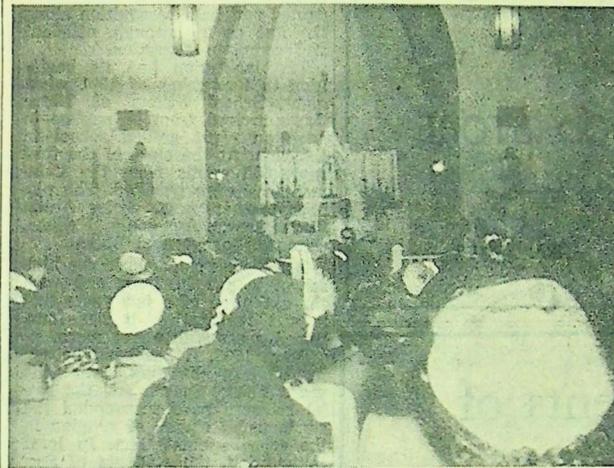
Rev. Louis Bracket, June 1949-Jan 1951.

Rev. Michael Hale, since January 1951.

The parish has fostered one vocation to the priesthood, Fr. Otto J. Sartorelli, now at the Cathedral in Marquette, also two nuns—Sr. Rose Christine, the former Joan Sartorelli, and Sr. Maritina, the former Kathleen Kudlaty.



St. Mary's Church, Gaastra



Interior of Gaastra Church

village itself shrank to a mere fraction of its former size. With little hope left, Father Raymond Bergeron of Crystal Falls, sold the Judson building in 1934.

Though the prospects for a church looked dim, Mass was now offered twice a month in Alpha by the Rev. Anthony Schloss, assistant to Father Bergeron. Before this, divine services had not been held with regularity in the village.

On November 15, 1940, the Rev. Philip de Neri Juras and the Rev. Joseph A. Gondek arrived in Iron River. One of the first moves made by Father Gondek in Alpha was to take a comprehensive census of the district. The results of his survey convinced him that the presence of the Catholic Church in that region was a long over due necessity. With over 400 baptized Catholics in the area, only ten per cent practiced their religion with regularity. The young priest laid the sad situation to the fact that there was no church in Alpha.

When Father Gondek announced his discoveries and proposed the Alpha Church, he was counseled to move slowly in the matter if at all. All this time, the old engine house of the Baltic Mine was the steady object of the assistant priest's determined attention. The building was up for sale at the low price of \$400.

Enthusiasm for the church project had long passed, however. Most of the parishioners were in a tight financial squeeze. The majority were on relief or working on the W.P.A.

Thus, with no local support, Father Gondek courageously borrowed the money on his own responsibility. With the help of a few unemployed men who saw the ultimate success of the project, the old building was dismantled and salvaged. On January 18, 1942, the Conservation Department gave the deed of the site to Father Gondek.

One week after war-time restrictions against building went into effect, permission was granted to

Continued on page 104A

## St. Edward Parish Serves Alpha Area

The Church of St. Edward in Alpha can truly be said to be the visible result of the zealous and persistent effort of the Rev. Joseph Gondek, now pastor of Queen of Peace Church in Kingsford, Michigan.

When the young priest was assigned to the assistantship of Guardian Angels Parish at Crystal Falls in the fall of 1940, he was given charge of that parish's missions in Alpha and Amasa.

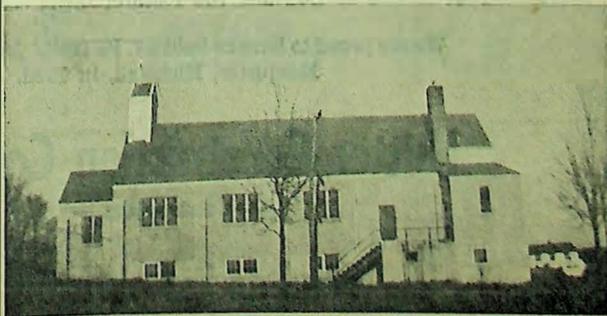
By that time, Alpha had known better days. Founded in 1913, by the Nevada Land Company, the site was given its Greek name for an extinct mine in the district. The village was incorporated a year later and the first school was built. With over nineteen places of business and four passenger trains passing through it daily, Alpha was a thriving community.

From the beginning the Catholics of the town were served by the priests of Crystal Falls. Father Joseph Kunes was the first to visit Alpha.

Probably with the idea of organizing the parish and the eventual building of a church, the village, women organized into the Catholic Ladies Aid Society. The impetus of this move came largely from Mrs. Harold Schieber, wife of the superintendent of the Judson Mining Company. Mrs. Napoleon Liberty was elected its first president. Other leading members of the group over the years have been Mrs. Arcade Trudell and Mrs. Margaret Anesi. Indeed, this society under the presidency of Mrs. Charles Benson made a strong effort in 1926 to build a

church in Alpha. Enthusiasm ran high, especially after the Judson Mining Company donated one of its old boarding houses for that purpose. Although Father Joseph Guertin, then pastor in Crystal Falls, was sympathetic to the idea and even obtained estimates for remodeling the building to church use, the national depression spelled ruin to the project before it could proceed farther.

Not only did enthusiasm for a church in Alpha dwindle in the hard times that followed, but the



St. Edward Church, Alpha

# School Sisters Of Notre Dame Welcomed In Diocese In 1884

When in the summer of 1883 the Franciscan Fathers were called to the charge of St. Joseph parish, Escanaba, Michigan, they found their spiritual children in greatest need of religious instruction. The pastor, Father Eugene Buttermann, O.S.F. undertook at once to collect funds sufficient to build a school and applied to Rev. Mother Caroline of Milwaukee, Wisconsin, for School Sisters of Notre Dame.

Accordingly on the 5th of September, 1884, five sisters arrived from Milwaukee and found both dwelling and school well provided

for their reception. On the 7th the building was blessed by the Reverend Pastor. On the 8th the sisters opened the school with an attendance of 315 children.

Sister M. A. Ligouri as Superioress was in charge of the school. Sister M. Dymna taught the largest class of girls. Sister M. Hycinthe, the two lower classes. Owing to the rapid increase of pupils who numbered 385 at the end of the first week, a fifth teacher was called for and on the 25th of September Sister M. Adalgundis arrived. The sisters set to work immediately to prepare a class of 53 children for First Holy Communion and Confirmation, which they received on the 26th of October at the hands of his lordship, Rt. Rev. Bishop Vertin. In 1886 a music teacher, Sister Mary Gerald, was added to the staff.

On June 28, 1888, the first commencement exercises took place. To quote from an old chronicle: "A class of eleven young ladies finished the course of studies successfully and received certificates at the teachers' examination." June 28, 1891 six girls and eight boys finished their course of studies. This being the first class of boys that finished there was an unusual interest taken in the graduation exercises. In September, 1891 a great change was made in the number of pupils attending our school. The French Congregation built a school of their own and all the children belong-

ing to that parish were withdrawn. The loss was 260 pupils.

The original school was destroyed in 1914. The present building replaced it in December of 1915. During the period of waiting, classes had been held in vacant places all over the neighborhood. In later years, the school was greatly renovated through the generosity of the late William Bonifas.

From its early years, St. Joseph School had a secondary department. Now entering its last year, the old high school has a long and distinguished record of imparting solid education and Christian character to its pupils. Athletics too have found a prominent place in the school's program since 1921. Among the coaches and sponsors that have led the St. Joe Trojans to victory have been the Rev. Thomas Dregacz, George W. Carr, Dr. Gordon J. Gleich, Dr. Edward Horn, Herbert Scheriff, Dr. Farmer, Dr. John J. Walsh, Leo J. Brunelle, and Tom St. Germain. The arts of music and speech have also been well cultivated at St. Joseph's.

During their years in Escanaba, the School Sisters of Notre Dame have not confined their activities to St. Joseph Parish alone. Religious instruction was regularly given to the children of Wells, North Escanaba and St. Anthony Parish.

Among the various educational institutions of the Upper Peninsula the Sacred Heart Parochial Grade and High Schools have gained and held recognition along the line as a thorough, efficient and complete education.

The institution had its beginning in September of 1891 when eight School Sisters of Notre Dame arrived from Milwaukee to open an eight graded school in Laurium. At the close of the first year, 555 pupils from the Calumet area were enrolled. The pioneer teachers were Sister Anton Clara Lucy, Appolonia, Kyllena, Gerena, Elphege, and Digna.

The Sisters commenced the high school course in 1891, and with the exception of a few years that it was inoperative, it has functioned successfully ever since.

Since 1903, it has been housed in its own building. Over the years, music, speech and the social sciences have surrounded the fundamental course of religion in the school's curriculum. In local competition, the students of Sacred Heart have constantly distinguished themselves. Among student activities the Sodality of the Blessed Virgin is foremost.

One of the most gratifying results of the labors of the Franciscan Fathers and School Sisters in the Sacred Heart School is the forty-eight vocations to the service of the Master that have come from the alumni.

HMoly Rosary School in Lake Linden has also been the scene of the School Sisters' labors since 1894. There the pioneer group of Sisters arrived to staff the parish school. Founded some six years previously the grades had been taught by two qualified and zealous laymen, Messers George and Michael Kinkel.

The original faculty consisted of Sisters M. Redempta, M. Gisella, and M. Cesalva. The next year, the group was joined by Sister M. Orielda.

In the early morning of June 1, 1905, the whole parochial plant

was destroyed by fire. Though the church, school and rectory were relocated in the downtown area, the convent remained on the steep hill that had been the scene of the original buildings. The parish removed its inconvenience in 1915 when a convent was provided closer to the new property.

In union with St. Joseph School of Lake Linden, and St. Cecilia School of Hubbell, Holy Rosary applied and received state aid from 1935-1952. In this last year, the school was recovered by the parish and the cross was restored to its class rooms.

The School Sisters of Notre Dame are also found on the Gogebic Range where they teach in St. Sebastian School of Bessemer. In May 1918, the old Puritan Hotel was bought by the parish and moved to the parish property. There it was remodeled into a suitable school building, with classrooms and convent quarters.

After arrangements were made with Mother Mary Stanislaus Kosta of the School Sisters of Notre Dame, five Sisters arrived on October 25, 1919. The original faculty consisted of Sister Superior Mary Cleopha and Sisters Mary Bertelina, Mary Julia, Mary Brinslaia, and Mary Elias. The financial conditions of the area have

either increased or lowered the enrollment figure. In 1924 it reached its peak when 310 boys and girls attended St. Sebastian School.

Throughout the years of its existence, the Bessemer school has been provided with a strong program of extra-curricular formation.

Currently, the Sisters and children are looking forward to the day when St. Sebastian parish will be in a position to build a new school.

The last undertaking of the School Sisters of Notre Dame was in Ontonagon where for eight years they conducted a catechetical school for Holy Family Parish. With a yearly enrollment of 190 pupils ranging throughout the grades and high school, the Sisters conducted classes each day after school.

The children under instruction have undertaken many projects since the arrival of the School Sisters. The same nuns also give religious instruction in Rockland and Greenland.

Because of the great shortage of teaching sisters, the School Sisters terminated their operations in Ontonagon this past school year, much to the sorrow of the pastor and his people.

## St. Edward Parish Serves Alpha Area

Continued from page 103A

begin the Alpha Church. At first, it seemed that the construction would have to be delayed another two years. The priest who had pioneered the project, however, would not give up. Even though he had no previous experience, he became his own contractor.

The financing of the church, which by stipulation of the bishop was not to exceed a yearly expenditure of \$5,000, was carried on by three sources. Over the years, the Catholic Ladies Aid Society had raised \$1,326 for the project.

Bishop Francis Magner contacted the Catholic Church Extension Society and obtained a donation of \$3,000. In recognition of this kindness, the projected church was named St. Edward in memory of the donor's departed husband. Acquainting the people with these figures in April of 1942, Father Gondek called upon them to offer their own pledges. Even though there was little work in the community at that time, the priest promised them that God would reward their generosity. When the pledges were collected, the parishioners had subscribed \$1,373. Nor

donated by Lawrence Polivka. The touching scene was highly reminiscent of Bethlehem.

That same week, Albert Klima and Father Gondek finished the belfry and set up the cross. The bell was used by Gust Peterson to ring in the new year of 1943.

Throughout the winter months, the interior decoration of the church was carried on. Modern seating for 188 was set-up by William Thorpe and a set of stained glass windows were installed.

On July 5, 1943, the church was dedicated to the glory of God under the patronage of St. Edward. At the banquet following the sacred ceremony, Bishop Magner named the priest who had pioneered the whole project the first resident pastor.

For the next few years, the new pastor found it necessary to concentrate a great deal on the indebtedness and additional expansion of the physical plant. During this time various fund raising schemes were tried with success. Once the pastor's car was raffled for the benefit of the church and another time seven steers were purchased and turned into pasties which were sold for the same purpose.

After these temporal necessities had been cared for, Father Gondek was able to provide St. Edward's with a program of greater spiritual development. Since the one dominant thought in all that had gone before was to bring a closer influence of the church into the lives of the people, an opportunity for greater instruction in the truths of the Faith was made possible. On October 9, 1949, a branch of the Confraternity of Christian Doctrine was established in Alpha and at St. Mary's Mission of Amasa. The success and operation of much discussion throughout the diocese at that time.

To give better service to his parishioners, the pastor obtained permission to offer three Masses on Sunday between the parish church and mission. This new schedule happily increased Mass attendance.

When Father Gondek was transferred to Kingsford in December of 1951, he left Alpha with a balance of \$40,000.00.

The successor sent by the Bishop of Marquette was the Rev. Chester Franczek who remained in office until November 5, 1952. During the tenure of Father Franczek the remaining debt on the parish plant was liquidated largely through the help of Extension Society. A program of the repairs was also executed.

The present pastor, Father Clement J. LePine who came in November of 1952, is currently busy with remodeling the rectory after a recent fire.



St. Edward Rectory

was their goodness unrewarded, for in October of the same year, the new Book Mine was opened giving work to many of the men.

The ground for the new church was blessed and turned on June 10, 1942. In the construction that followed, the parish shall ever be indebted to the personnel of the Iron County Road Commission, its surveyor, Mr. Earl Davidson, the architect, Mr. Derrick Hubert and Mr. Gust Peterson, the village manager. These men donated much time and effort to the worthy project.

In the summer of 1942, the basement and foundation walls were poured. Materials incorporated in the building were obtained from all parts of the peninsula. It is interesting to note that practically all the haying was done by the village truck or Father Gondek's car.

By December 19, the concrete steps were constructed in sub-zero weather by Joseph Perosa, Sylvio Rossi, Albert Klima, Felix Kantieski, Tony Buczek and Father Gondek. A week later, Christmas midnight Mass was celebrated amidst the bare stone walls and construction straw that had been

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104A OUR SUNDAY VISITOR  
Northern Michigan Edition  
August 30, 1953

# Foundation Of Carmel Of The Holy Cross

On January 11, 1949, the Most Reverend Thomas L. Noa, Bishop of the Marquette Diocese, former Rector of St. Joseph's Seminary, and close friend of the Carmel of Grand Rapids, requested a Foundation to be made in his Diocese. The late Catherine Bonafas of the city of Escanaba, had left her home to the Diocese to be used for some religious purpose and the Bishop took this as the occasion to establish a Carmel in his Diocese. The Bonafas house, however, was situated in a Class A District. With the announcement of the proposed Carmel there, unplaceable opposition arose among the neighbors to prevent the project from being fulfilled. The Bishop who made efforts to overcome the opposition was defeated. He finally turned to another center where he could establish the Carmel. The City of Iron Mountain, the birth-place of the Bishop, opened its arms wide to welcome and receive those religious who consecrate their lives to prayer, penance and reparation, behind the cloistered walls.

On November 21, 1950, feast of the Presentation of Blessed Virgin, at 9:30 a. m., four religious: Sister Mary Celine of the Precious Blood, Sister Teresa of Jesus, Sister Claire Marie of the Immaculate Heart, Choir Nuns, and Sister Mary of St. John of the Cross, the extern sister who meets the public, left their Mother-Carmel of Grand Rapids, Michigan, to establish a Carmel in the Diocese of Marquette. Not being able to make the trip in one day, the Sisters were driven to Chicago, by a most kind benefactress, Miss Marian Druke, and there stayed overnight with the Sisters of Charity at St. Joseph's Hospital. Leaving the next day at noon by train, they arrived that evening in

By MOTHER M. CELINE, O.C.

Iron Mountain and were welcomed by the Pastor of St. Mary and St. Joseph Church, the Very Reverend Albert C. Pelissier; their newly appointed Chaplain, Reverend Charles Herbst, Father Smigh and three Dominican Nuns, stationed at St. Mary and Joseph's Church.

The snow was falling heavily as we alighted from the train and to us it was a sign of the many blessings God would shower upon the Carmel to be established beneath the "Emblem" of His Holy Cross.

By the kind consideration of the Bishop, a temporary Chapel was erected in the house, on the second floor where the four Sisters had their daily Mass and Communion and carried on to the best of their ability and in the midst of remodeling, their other spiritual exercises. With these arrangements, we seldom had to leave the enclosure of the house.

After four months of remodeling the dwelling was in every word a Monastery. The Carmel was dedicated by the Most Reverend Bishop on the feast of the Patronage of Our Holy Father St. Joseph, April 11, 1951. For this occasion seventy priests of the Marquette Diocese were present, and the Vice-Chancellor of the Grand Rapids Diocese, the Very Reverend Monsignor Anthony Arzslowicz. Also present were the Carmelite Fathers of Holy Hill, Wisconsin.

On April 6th, three Novices from the Carmel of Grand Rapids joined us and we became a Community of seven Sisters. Since, four have entered—two of those having received the Holy Habit as Choir Nuns on December 23, 1951.

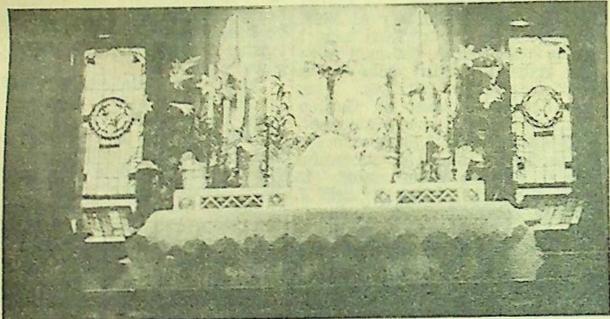
During the three days of "opening" it was estimated that 10,000

people had gone through the Monastery—6,000 on the last day alone. From all over the Upper Peninsula and Wisconsin.

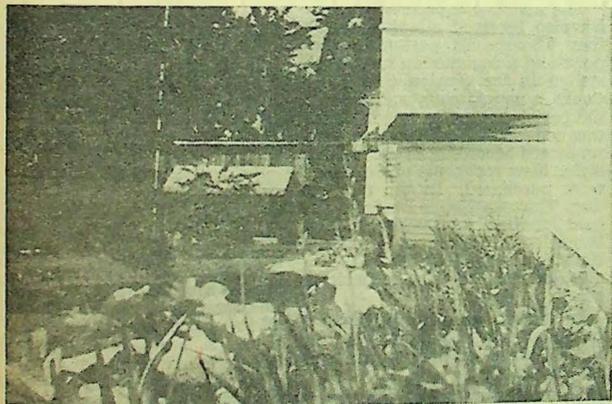
Our Carmel laid, as it were, for one full year buried beneath the "CROSS" but now, as its beautiful shadow falls upon the Monastery, blessings never cease; the good will the charity and kindness of the people surrounds the Monastery and we know, more by deeds than by words, that they too, as in all places, love "CARMEL."

Our good Father, St. Joseph, found in the kind and generous Father Pelissier, whom the Bishop named "Cardinal Proctor" sees that the Carmel is well cared for—spiritually and temporally, always inciting his parishioners to be mindful of our needs.

The Carmelites, who now number 11, have as their Chaplain Father Norbert LaCrosse and Father Aloisius Hasenberg.



Chapel of Holy Cross Carmel



Garden at Holy Cross Carmel



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# Missionary Sisters Servants Of The Holy Ghost In Diocese

By SISTER M. CHERUBINA, S. Sp. S.,

It was the cherished plan of His Excellency the Most Rev. F. J. Magner, the late bishop of Marquette, to establish catechetical centers throughout his diocese in every parish without a parochial school. In the spring of 1942, His Excellency called upon the Missionary Sisters Servants of Holy Ghost of Techny, Illinois, to take up catechetical work in the Immaculate Conception parish at Iron Mountain. No Sisters were available for year round work on such short notice but three teachers were sent to open a summer school. About 130 children were enrolled on the opening day. Since the parish hall was not available, classes were held in the church and sacristy. Rev. Peter Jani did his best to make arrangements as convenient as possible under the circumstance.

The Sisters' residence which at that time was on Vulcan Street, next to the parish hall, was furnished with the necessities by kind parishioners, who loaned their own furniture for the summer. Classes were held all day as much had to be accomplished in a few weeks. At the close of summer school forty-five children received their first Holy Communion and 110 children and adults were confirmed by His Excellency, Bishop Magner.

Though the great need for catechetical work was apparent, the

Sisters were obliged to leave to resume their regular assignments. However, Mother Margaret promised to send Sisters for full time work as soon as possible. The next summer four Blue Sisters again travelled to Northern Michigan for summer school. Classes were so large that two more Sisters had to join them.

In August 1943, three Sisters arrived in Iron Mountain to establish a permanent all year round center. Several class rooms were arranged in the parish hall for this purpose. The number of children enrolled increased as soon as the released time program was inaugurated. Classes are held each school day for the children of Iron Mountain. Saturday is given over to the children from the country who cannot come on school days.

In 1944, summer school classes were held also in Iron River and Marquette. Iron River had classes all year round for two years and was serviced by the Sisters from Iron Mountain.

Besides regular catechetical classes, work was begun on the parish census. In 1945, it was found advisable to move the Sisters' residence to the parish property on State Street, close to the church. This was appreciated by the Sisters for it simplified their work in caring for the sanctuary

and in supervising the children at the various devotions.

Clubs and societies were organized to promote Catholic life. The Tarcisian club aimed to encourage frequent Holy Communion among the children. At present study clubs have been formed for girls and for married women. Through the study of the liturgy and the life of Christ as portrayed in the Gospels, these clubs endeavor to foster Christ-like living. Several parties are held for the children each year in an effort to provide recreation for them in Catholic surroundings.

In 1950, the Sisters laid the foundation for the present parish free lending library. Two hundred dollars was raised and with the generous aid of Catholic book companies, a good collection of worthwhile books was acquired. The library was popular from the start. Today it counts more than 500 volumes and is patronized by Catholics and non-Catholics alike.

Since the first summer school opened in 1942, the work has grown steadily. Approximately 4,000 children have been instructed in religion, over four hundred children have been prepared for First Holy Communion and about nine hundred and fifty prepared for Confirmation. Iron Mountain is a fertile field for catechetical work which, however, cannot take the place of a parochial school.

Father Sanford was transferred to the church of the Immaculate Conception in Iron Mountain. The Rev. Wilfrid Pelletier became pastor of St. John the Baptist. During his administration, the parish of St. James in St. Jacques was discontinued and the old church dismantled. Before leaving for St. Joseph's Church in Ishpeming to succeed the late Father LeGolván, Father Pelletier had also remodelled the Garden rectory.

St. John the Baptist and its missions welcomed their new shepherd, the Rev. Arnold E. Thompson, in the fall of 1946. Father Sterbenz yet remained in the assistantship.

From his first days in the parish, Father Thompson dedicated himself toward increasing the Catholic spirit of his people. In this program, the new pastor sought to give even greater organization to the mission parishes in his care, as well as to the mother church of St. John the Baptist. Perhaps the most significant contribution made by Father Thompson was his bringing of the Dominican Sisters to staff a permanent catechetical center for the area.

Continuing the tradition of a religious vacation school inaugurated some years before, Father Thompson arranged with the Dominican Sisters of Adrian, Michigan to send five of their number for this purpose during the summer of 1947. Admirable for its extent, the vacation school was taught in Garden, Fayette, Cooks, and Puffy Creek with a total enrollment of almost 200 children. The beneficial impact of this venture can not be overestimated. Indeed, the Dominican Sisters had accomplished their task so well, that when through the munificence of the late Catherine Bonifas, Marygrove was established in 1948, the Adrian community was invited to staff its convent permanently.

The lay organizations were also activated among the people and youth of the parishes. The Holy Name Society, established in 1919 at Garden and Fayette by Father Dufort, and at Cooks in 1924 by Father Savageau, was reorganized into one unit in January of 1948. In addition to the spiritual impact of the organization, the men were also active in parish activities in their respective parishes. This was especially true in Garden where the Holy Name men cooperated with the Altar Society in the production of the highly successful annual Garden Homecoming. In 1947, the late Bishop Francis J. Magner established St. Andrew's Church in Nahma as a parish in its own right with Isabella as a mission. This left only Cooks and Fayette as missions of Garden. For this reason, Mass was now offered on each Sunday in these parishes; for the first time in Cooks and again after decades in Fayette.

The material aspects of the parish also received attention in Father Thompson's pastorate. New pews and a communion rail was installed in the Garden church. At Cooks, a new kitchen was added to the parish hall. The upper church was redecorated and its sanctuary renovated according to the rubrical style. New vestments of Gothic cut were purchased. In the new setting, Thirteen Hours Devotion was held for the first time in St. Mary Magdalene's career as a mission church. In Garden, the old Catholic cemetery was also reconstructed.

In these various projects the pastor was greatly aided by the Rev. William C. Oremus, then assistant priest.

When a new parish was to be formed in the city of Escanaba, His Excellency, Bishop Noa selected Father Thompson for the assignment.

The Rev. James J. Schafer was called from St. Joseph's Parish in Rudyard to succeed Father Thompson in the Garden pastorate and the rectorship of Marygrove as well. Father Oremus remained as assistant for a short time, until he was succeeded by the Rev. Patrick W. Frankard.

Quite naturally, the many recent expenditures had contracted a debt. With precision, Father Schafer successfully liquidated it and found it possible to make further improvements in the parish plants. Garden received a new electronic organ as a donation from the Bonifas brothers, and the mission churches of Cooks and Fayette were redecorated as well. A number of the beautiful furnishings gracing St. Peter's Church in Fayette were also the gifts of benefactors. At this same time, a new set of stained glass windows were installed in the same edifice. The

heating units in all the churches were improved.

Under Father Frankard, a separate branch of the Holy Name Society was organized in Fayette. The priest also engaged in works among the Catholic youth.

The presence of so many commercial fishermen in St. Peter's Parish led to the establishment of the annual Blessing of the parishioners. When a number of the colorful fishermen read of the colorful Atlantic Fisher in the magazine *Atlantic Fisher*, they approached Father Frankard on the possibility of having a similar event in Fayette. When the priest mentioned the project to Father Schafer, he found that the pastor had also considered the same possibility.

Thus, with the help of the combined societies of the parish, the first Blessing was held in 1948 with Bishop Noa officiating. Now in its fifth year, the annual Blessing of the Fleet draws many thousands each year. Indeed, the imposing cliffs, the ruined kilns, and crumbling docks of the old fur-nace-town offer a brilliant stage for the drama of the Eternal Gallilean and His fishermen Apostles.

In the summer of 1949, Father Frankard was succeeded by the Rev. Ronald J. Bassett. By this time, the duties of the Marygrove rectory were making heavy demands on the time and energy of Father Schafer. Happily, the talents and abilities of the new assistant fitted him to aid greatly in the work of the retreat house.

Indeed, it was in recognition of this ability, that Father Bassett succeeded Father Schafer, when that priest was given the pastorate of Epiphany Church in Menominee in June of 1951.

At this same time, the Rev. Charles J. Carmody was sent from the church of St. Joseph in Sault Ste. Marie to the assistantship of the Garden Parish. In addition to his parochial duties, Father Carmody was also assigned to aid in developing the retreat program of the diocese.

Although the commitments of the retreat movement have made heavy demands on Father Bassett, he has directed a program of intensive Catholic living in the parishes as well.

During his administration the Altar and Holy Name Societies have been reactivated. The effectiveness and activity of the catechetical schools have been increased and the various parochial plants have been greatly improved.

One of the first acts of the present pastor was to set up the Parish Improvement Fund. Through the generous cooperation of the parishioners with this project, the Garden rectory was greatly renovated.

Old St. John's Hall in the village square is also undergoing an extensive renovation at the hands of the Holy Name men. Formerly the meeting place of the old Societe de Saint Jean Baptiste, the building was acquired for parish use in 1935 by Father Savageau. In the future, the hall will be the chief center of parish activity. A new sacristy and baptistry for St. John's Church is also planned.

The mission churches have also been remodelled. This is especially true of St. Mary Magdalene Church in Cooks. There, largely through the efforts of the Altar Society, the exterior of the church painted. The interior of the church received extensive remodeling and new pews. A program of repairs for St. Peter's Church in Fayette is also planned. Most of these improvements are the result of the generous labors of Mr. Walter E. Bassett, the pastor's father.

With this much accomplished the parishes of Garden, Cooks, and Fayette are deeply grateful to Almighty God for His decades of enduring blessing and to the priests, Sisters and people who have given themselves over the years to creating a better life in Christ for this area.

## Cooks And Fayette Churches Are Served From St. John's, Garden

Continued from page 40A

the site of Cook's Mill, the location achieved the popular designation of Cooks. Present day usage refers to the place as Cooks, even though in the dusty records of law it remains Durham.

When the development of the timber lands began, French-Canadian woodsmen from the vicinity of Quebec and New Brunswick filled the labor quota. Since many of these men brought their families, the settlement achieved a degree of permanence. When the woods were gradually leveled, the immigrants turned to farming the cleared land.

Cooks built its first school in 1886 and two years later the Soo Line put its tracks through the midst of the early settlement.

Because many of the early residents were Catholic, they were visited periodically by missionary priests from Garden Bay, Manistique and Rapid River.

In 1890 the idea of building a Catholic church in Cooks found favor with the parishioners. To foster its construction the parishioners organized with Theodore Leveille, Louis Gibbs and Donald Black appointed the first trustees. The parish was placed under the patronage of St. Mary Magdalene. In those early years, the pioneer congregation attending Mass could still hear the piercing howls of the wolves in the nearby timber.

After the church was built the congregation continued to be served by the surrounding parishes. More intensive care was given, however, with the advent of the Rev. George LaForest. The young priest, stationed in Manistique, inspired the organization of St. Magdalene's Altar Society. The association, cause of so much good in the parish over the years, was organized with 30 women. Mrs. Louis Gibbs was elected the first president with Mrs. James Kelly as vice-president. Mrs. C. Marsic and Miss Agnes Leveille filled the other offices.

When the care of St. Francis de Sales Parish in Manistique was entrusted to the Norbertine Fathers of West DePere, Wisconsin, St. Mary Magdalene was served by the Rev. A. A. Vissers of that congregation. In 1910, the young Vincent C. Savageau, O.Praem., was appointed to care for the mission churches of Thompson, Cooks, Isabella, St. Jacques and Nahma.

In 1916, St. Mary Magdalene was made center of this group of parishes and a small rectory was built in Cooks for the first resident priest. Father Savageau filled this office until his appointment to Garden in the fall of 1920.

Now, since no less than six parishes were united under the one pastor in Garden, Mass was offered with less frequency in the individual churches. Cooks had Mass once a month, Fayette only a few times each year, on the fifth Sunday of the month.

In spite of the gross limitations of circumstances, Father Savageau succeeded in keeping the spiritual fabric of the parishes intact. As far as resources would permit, the Garden pastor made material improvements on the various properties as well.

This union of Bay de Nocquet parishes entered its modern era in the summer of 1940 when the Rev. Nolan B. McKeivitt assumed the Garden pastorate.

This was the young priest's first appointment as pastor. It was with vigor and enthusiasm, then, that he took the parish census. As he progressed one thing became increasingly clear—that a more systematic instruction of children in the truths of their faith would be highly beneficial.

Even under the limitations of his day, Father Savageau arranged with the staunch Catholics of the parishes to instruct groups of children in their catechism. Classes were held on Sunday and then later on each Saturday. Indeed, to this purpose the priest had established a branch of the Confraternity of Christian Doctrine in 1938.

Father McKeivitt advanced this program by making arrangements with the School Sisters of Notre Dame to conduct religious vacation schools in his territory. Thus, in the summer of 1941 three Sisters of that order instructed over a hundred children. Many were prepared for the first reception of sacraments.

As a further boon to the spiritual needs of the Bay de Nocquet parishes, the Rev. J. J. Donnelly was sent to assist the Garden pastor in the care of the missions. The first assistant was followed by the Rev. Joseph Kichak. The Rev. Ralph Sterbenz also served in this capacity during the pastorate of Father McKeivitt. Through the

ministrations of these assistant priests, a CYO was founded and a more active apostolate of youth undertaken. The presence of an additional priest in the area also permitted Sunday Mass to be offered in each mission church twice a month. St. Andrew's Church at Nahma was a special object in their efforts.

The parochial plant in Garden was the source of necessary repairs. The church had a special need of redecoration after its years of service. In the last month of 1942, Father McKeivitt requested permission of the Chancery Office to execute the interior renovation of the church. The permission was granted but only on the provision that the parish would not go into debt for more than a year. This structure, however, was accepted by a loyal people. Through a great bazaar and smaller activities most of the sum needed was quickly raised. Thus, in February of 1943, the present interior decoration of the church was made. At this same time the parochial residence was greatly repaired.

To establish a closer bond between themselves, the parishioners of St. Mary's parish in Cooks had long felt the need of a parish center. From his first days in the parish, Father McKeivitt had also seen the limitations brought about by the lack of this facility. Thus, he again wrote to Marquette; this time obtaining permission to sell the old rectory that had been built in 1916 but was no longer in use by the priest. With the proceeds of this sale on hand, the excavation for the hall was begun under the church.

St. Peter's Church in Fayette was repaired and painted about the same time.

When Father McKeivitt was transferred to St. Ignace in the early part of 1945, the Rev. Glen E. Sanford came to succeed him.

Father Sanford continued the program of his predecessor for his few months in Garden. A complete census was first. Then in the short time allotted to him, the priest made a number of repairs in the various parish properties with special emphasis on new heating plants in Garden and Cooks. The basement project at Cooks was completed in his administration as well. Father Sanford also reorganized the parish association of ladies in Fayette. Founded in around 1915, as the Goodwill Society, this organization of Catholic women had been the cause of much charitable work in the Fayette parish. In 1945, the ladies changed the name to St. Peter's Altar Society. To ensure more proportionate contributions on the part of the faithful, Father Sanford abolished the old pew rent system in favor of the weekly envelope.

In November of that same year,

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# Institute Of The Blessed Virgin Mary

By LADIES OF LORETTO

In May 1896, Reverend Mother Ignatia Lynn, Mother General of the Institute of the Blessed Virgin Mary located in Toronto, Canada, visited Sault Ste. Marie to re-open the parochial school there which had recently been closed. Commonly known as the Ladies of Loretto, this Order had been founded in the seventeenth century by a saintly Englishwoman, Mary Ward, who established her Institute in Belgium as an uncloistered teaching community. The American branch was founded in Toronto, in 1847 by pioneer religious from Rathfarnham, Ireland. In its hundred years in America the Institute has established many schools in both Canada and the United States where it carries on its work of "instructing others unto Salvation."

When on July 15, 1896, Mother Gonzaga Gallivan and Mother Stanislaus Liddy arrived in the Sault to open the new foundation, they stayed briefly at the Saratoga House located at the corner of Armory Place and Bingham Avenue but they occupied the home of Mrs. Carrie Dawson on Spruce Street. Finally the growing community moved into the little house on Portage Avenue known as the "Palace of Bishop Baraga."

Due to her ill-health, Mother Gonzaga Gallivan was soon recalled to the Motherhouse and Mother Stanislaus Liddy was appointed Superior over the first Community consisting of seven Sisters: Sisters Michael Murphy, Agnes Ulm, Euphrosyne Harrington, Isobel Devlin, Francis Corcoran, Sebastian Ede and Germana Opelt.

A description of the "Palace" in which the Community lived impresses one with the poverty of the place—the boxes which served for chairs and cabinets, the camp-beds set up in the attic, the tin wash-basins, the water pail and dipper, the wood-box which in the long cold winters needed constant replenishing. The Annals speak of the generosity of the people of the surrounding district who responded to the appeal of the Nuns for food during the winter. Bishop Vertin sent a gift of \$200 and the Motherhouse repeatedly helped the little Community. Encouragement must have been at a premium for the Annals report that the Bishop visited the Sisters in October and "spoke encouragingly and offered them land"—land to build a convent—land to give them hope!

In February of 1898, Father Connelly, the pastor, proposed to St. Mary's Parish the building of a High School—a coeducational parish high school. This was a phase of work not then engaged in by the Religious of the Institute. There followed a period of anxiety as to whether the Sisters would withdraw or stay. After much negotiating they remained in the city where until then three other religious communities had come and gone. It is interesting to note that Father Connelly's original plan for a coeducational high school has at last been realized—from the Loretto Convent built by the Sisters in 1898 has come, first Loretto Academy, a boarding and day school for girls until 1944, and then, Loretto Central High School, the first Diocesan High School in the Upper Peninsula.

In October 1898, Bishop Vertin gave the Sisters land valued at \$10,000, and on November 7th of the same year work began on the building of the convent on Armory Place which was dedicated in the following September by the Most Reverend Bishop Eis, the newly consecrated successor to Bishop Vertin.

The original convent was tall but narrow, and one side of the foundation gave evidence of resting on quicksand. There was need to buttress the walls, and permission was obtained to contract a debt not to exceed \$10,000. However, when the addition of two wings was completed the sum was found to be greater than expected. Too, instead of obtaining a loan for 3% interest, it was found necessary to pay 7%. Through the courtesy of Governor Osborne this loan was transferred and a 5% interest rate was obtained.

Loretto Academy boarding school which began in 1896 in the cramped quarters of the "Palace" with two boarders—Gertrude Allison and Mary Ryan—increased in number to forty-eight by 1908 but

the St. Mary's Parochial School it is 400. Besides teaching in these schools the Sisters conduct catechetical classes weekly for public school pupils and for the children of Nativity Parish at Algonquin

and Holy Family Parish at Barbeau. During the summer months groups of the Sisters teach at the various Catechetical Vacation Schools in the Diocese and elsewhere.

God has blessed our work here in Sault Ste. Marie in many ways, but particularly by the wealth of vocations—over sixty—to the priestly and religious life which have come from our schools.

began to dwindle towards the twenties, due to many factors including the decline of the lumber industry in these parts, the invention of the automobile, and the prevalence of local high schools even in the smaller communities.

In 1914, the Jesuit Fathers were replaced by the Diocesan Clergy, and Reverend John Stenglein became the beloved Pastor of the next twenty-one years until his death in 1935. Much of Father Stenglein's effort was directed toward raising funds for a new school. Although his death occurred before he could see this dream, his successor the Rt. Rev. Msgr. Henry Jacques directed the construction of a modern brick grade school in 1937. The building is still a model of modern school construction.

In 1921, Loretto Academy was accredited by the University of Michigan and in 1944 was affiliated with the Catholic University of America. In 1944, responding to the urging of many parents and pupils the Academy opened its doors to boys who wished a Catholic secondary education. The resulting increased enrollment—over 200—filled the school to capacity. Since that time, at the request of His Excellency Most Reverend Thomas L. Noa, Bishop of Marquette, another step has been taken making the school, in 1949, the first diocesan High School in the Upper Peninsula.

The enrollment at Loretto Central High School to date is 230; at

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### To Right Reverend Thomas L. Noa, Bishop

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Marquette General Assembly	Chartered September 26, 1927	130 members
Escanaba Assembly	Chartered 1927	66 members
Sault Ste. Marie Assembly	Chartered 1945	44 members
Msgr. A. J. Rezek General Assembly of Calumet		
Iron Mountain Assembly		
Iron River Assembly	Chartered June 27, 1943	34 members
Pere Menard General Assembly of Ironwood	Chartered 1920; rechartered June 20, 1947	85 members
Munising Assembly		
Manistique Assembly	Chartered October 1952	

The Fourth Degree is the Uniformed Rank of the Knights of Columbus  
—Patriotism Is Their Charge—

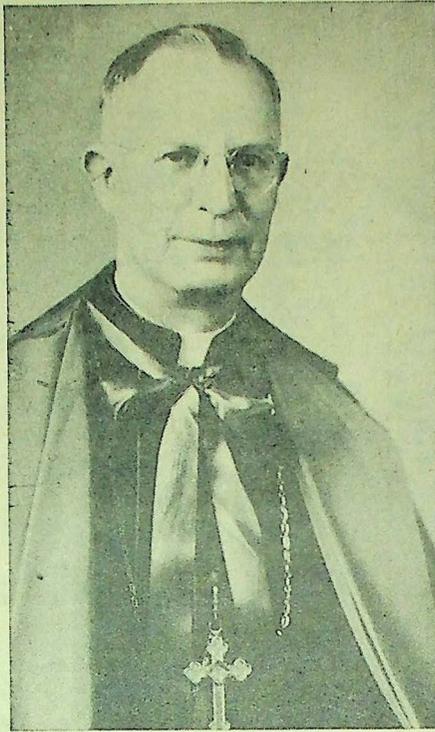


# Six U.P. Natives Raised To Episcopacy



**Bishop Rembert C. Kowalski, O.F.M.**

Born: December 23, 1884; Calumet, Michigan  
 Ordained: June 22, 1911;  
 Consecrated: January 11, 1942  
 At present he is Bishop of the Diocese of Wuchang, China and is held prisoner by the Reds.



**Bishop Francis P. Leipzig**

Born: June 29, 1895; Clinton, Wisconsin  
 Ordained: April 14, 1920; St. Mary's Cathedral, Portland, Oregon  
 Educated: Iron Mountain, Michigan  
 Consecrated: September 12, 1950  
 He is now Bishop of Baker City, Oregon



**Bishop Rudolph Orler**

Born: November 27, 1892; Vulcan, Michigan  
 Ordained: 1916  
 Consecrated: 1934  
 Installed: Vicar Apostolic of Bahr-el Ghazal, Sudan, Africa  
 Died: 1948

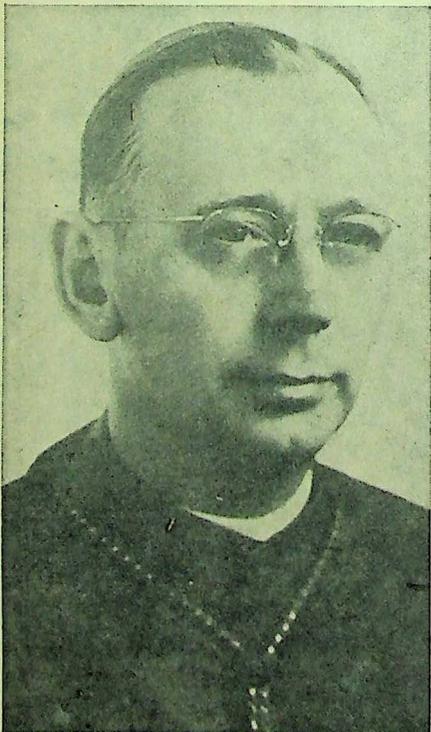
**Most Rev. Leo Blais**

Born: Dollar Bay, Mich.

Ordained: June 6, 1930.

Appointed Bishop of Diocese of Prince Albert, Prince Albert, Saskatchewan, June 30, 1952.

Consecrated: August 28, 1952.



**Bishop James P. Davis**

Born: June 9, 1904; Houghton, Michigan  
 Ordained: May 19, 1929; Tucson, Arizona  
 Consecrated: October 6, 1943; Tucson, Arizona  
 He is now Bishop of San Juan de Puerto Rico



**Bishop Thomas L. Noa  
1946**

Eighth Bishop of Marquette  
 Born: December 18, 1892; Iron Mountain, Michigan  
 Ordained: December 23, 1916; Lateran Basilica, Rome  
 Consecrated: March 19, 1946; St. Andrew's Cathedral, Grand Rapids, Michigan  
 Named coadjutor Bishop of Sioux City, Iowa  
 Transferred August 20, 1947, to Marquette and installed as Bishop of Marquette on September 24, 1947; St. Peter's Cathedral, Marquette, Michigan.



**Bishop Joseph G. Pinten**

Born: October 3, 1867; Rockland, Michigan  
 Ordained: November 1, 1890; Rome  
 Consecrated: May 3, 1922; Marquette, Michigan  
 Installed Bishop of Superior  
 Transferred to Grand Rapids June 25, 1928  
 Retired: November 1, 1940  
 Died: November 6, 1945; Marquette, Michigan  
 Buried: Holy Cross Cemetery, Marquette, Michigan

# St. Francis Xavier, Spalding Established 1878

## Fr. Fox Made Spalding Base Of Work On Menominee Range

Though the first settlement in Spalding was built in 1874 the religious wants of Catholics were not taken care of until 1878, when Father Martin Fox was sent to attend the Menominee Range. Finding Spalding most conveniently located for the discharge of his duties, he settled here, taking lodging in a private home and saying Mass in the private homes that offered the best accommodations.

Encouraged by the prospect of steady employment for the residents, Fr. Fox bought the general boarding house which was offered for sale by Jesse Spalding for \$200. He started immediately to remodel it into a church. The rear of the building was set off for the dwelling of the pastor.

Father Fox remained in charge of the mission until Sept. 7, 1879. His first baptism was recorded on Sept. 15, 1878, that of Marie St. John.

The succession of pastors continued all the way from 1879 right down to 1901, and in the course of these many years the small saw mill location grew into an extensive parish. For many miles the whole neighborhood was settled by farmers who, one by one, as they came, added their individuality and their wealth to the strength and permanency of the parish. In less than 20 years over 250 families had added their membership to the Spalding church so that the old boarding house structure could neither afford them room nor was it in keeping with the demands of time. A popular cry was raised for modern buildings, house, and church. In 1895 Father Molinari built a \$1,300 rectory without incurring a debt. This manifestation of popular good will sufficiently warranted the construction of a new church, and although its realization was postponed for five years, actual construction began in 1902.

### Present Church Built In 1902

The church is of Gothic design and is brick veneered. It was built at a cost of little more than \$16,000, half of which was paid before it was blessed. Most of this money was raised by popular subscription. The stained glass windows were the gifts of many of the parishioners.

Sunday, October 11, 1903, St. Francis Xavier Church was formally and appropriately dedicated. The parish was composed at this time of Canadian, Irish, German, and Bohemian families residing in the towns of Powers, Spalding, Wilson and the surrounding country.

Succeeding Father Glaser, who deserves much credit for Spalding having such a substantial and handsome edifice, was Father James A. Corcoran. The people continued working to help reduce the parish debt which was accomplished shortly after Father Paul N. Fillion replaced Father Corcoran.

In 1922 the interior of the church was repaired and decorated for the first time.

### Father Schaul Built Brick Rectory

In the fall of 1923 Bishop Nussbaum chose to move Father Fillion to St. Mary's at Iron Mountain. He sent Father Joseph F. Schaul to replace him. Father Schaul directed the building of the new brick rectory at a cost of little more than \$10,000.

It was at this time that the statue of St. Therese, the Little Flower of Jesus, was placed in the church by Mrs. Cyprian Lemay. A few years later the statue of St. Anthony was donated by Mr. and Mrs. John Fazer. The baptismal font was also a gift of the Fazers.

The beautiful bronze tabernacle on the main altar was a gift to the parish from Father Schaul's family, in memory of his mother.

Father Dapper succeeded Father Schaul in 1938 and served our parish for little more than a year when he retired because of ill health.

### Father Seifert Came In 1939

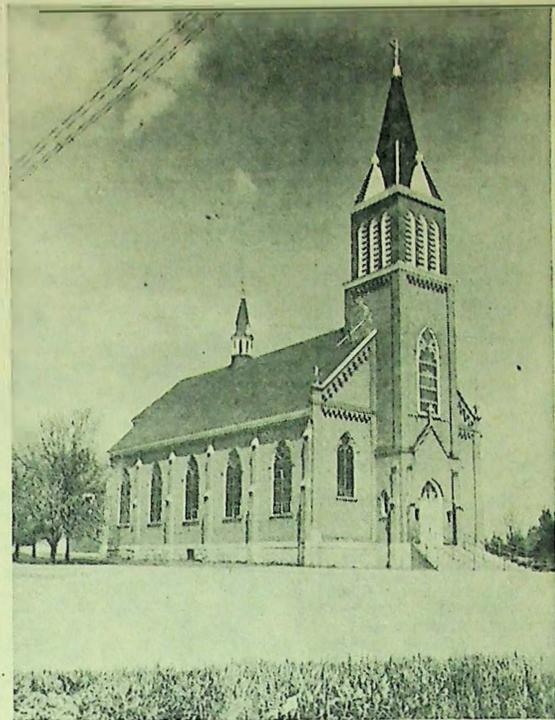
Father Frank A. Seifert took his place in the fall of 1939 and remained as pastor until his death, May 8, 1947. Besides engaging four Sisters in the summer to give the children of the parish Catechetical instructions, Father Seifert was also responsible for the re-decorating of the church in 1942.

Father Seifert, an outstanding citizen, took a keen interest in the growth and development of the community. His illness and sudden death were a shock to all. He was well known throughout the Upper Peninsula, having lectured frequently on his travels in Europe and in the Orient and also on his experiences as a prison chaplain.

### Services At Pinecrest Since 1947

Father Bernard A. Karol was appointed by Bishop Magner to fill the vacancy in the parish. He received a special permission from the Bishop allowing the priest in the parish to offer three Masses each Sunday. This made it possible for the patients of Pinecrest Sanatorium to hear Mass every Sunday. Thanks to Father Karol and our present pastor, Father Walter Franczek, the patients of Pinecrest are now considered a definite part of the parish.

During the summer of 1952 the League of the Sacred Heart and the Young Ladies Sodality were organized. Two new statues were placed in the church. Mrs. Fred Smith contributed toward the payment of the greater part of the statue of St. Francis Cabrini. Our



Exterior of St. Francis Xavier Church, Spalding

Lady of Fatima was also purchased with money donated by other parishioners.

Father Karol continued to work for the betterment of the parish. He is especially remembered for his fine Catholic charity for the sick of the parish.

Early in November of 1952 the Bishop chose to make a change. Father Karol was transferred to St. Ignatius church at St. Ignace and Father Walter J. Franczek was formally installed by Monsignor John T. Holland the evening of November 13, 1952.

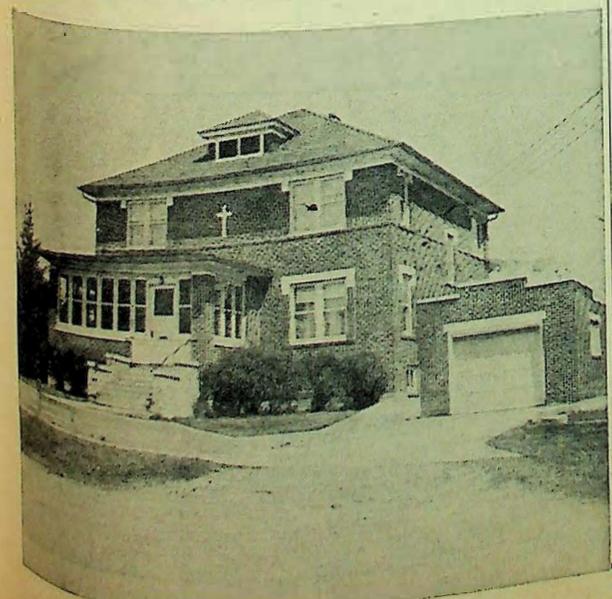
Almost immediately plans were

gotten underway for the Jubilee celebration. Since 1953 marks the 75th anniversary of the parish and the 50th anniversary of the present St. Francis Xavier church, the parishioners agreed that for such a memorable occasion the church should be redecorated. Many parishioners donated their services toward this end.

Into the growth of St. Xavier church have gone the dreams, ambitions, and energies of a host of men and women. St. Francis Xavier church represents their efforts and spirit of sacrifice. Many names and deeds are left unsung, known only to Him who judges all.



Interior of St. Francis Xavier Church



St. Francis Xavier parish rectory

COMPLIMENTS  
of a  
FRIEND

# German-Hungarian Immigrants Built Banat Church In 1914

By BERNICE DuBRUCQ MURPHY

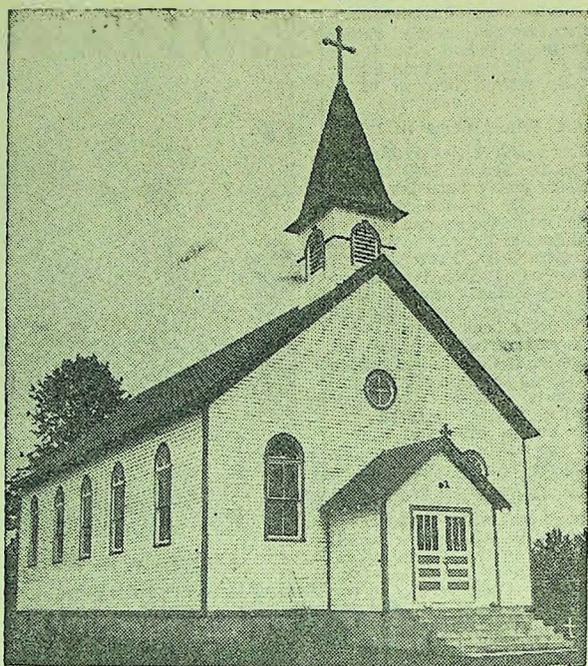
The little white church on the hill overlooking Banat and the surrounding farm country is Holy Rosary church, built in 1914, by a group of Catholic German-Hungarian immigrants. This parish is also served by Father John J. Leckman, pastor of St. Frederick's church, Daggett.

When these 37 pioneer families, 95 per cent of whom were of the Catholic faith, went to Banat in 1910 from St. Louis, Mo., there was no church or cemetery. In 1914, they began the erection of the present church. They were unable, however, to complete the building because of lack of funds and in the interim Mass was offered for them in the nearby Gardner schoolhouse. Before the church was started, in 1912, the villagers purchased a bell which was rung morning, noon and in the evening to remind the Catholic settlers of the Angelus.

Among the pioneers who emigrated to Banat were Michael Aman, Martin Hirsch, John Drier, Michael Ziel, Frank Hirsch, Adam Hirsch, Frank J. Schmidt, Steve Reinsner and Jacob Kanton. They built the village, patterned it after the villages in their homeland and named it after a Hungarian village.

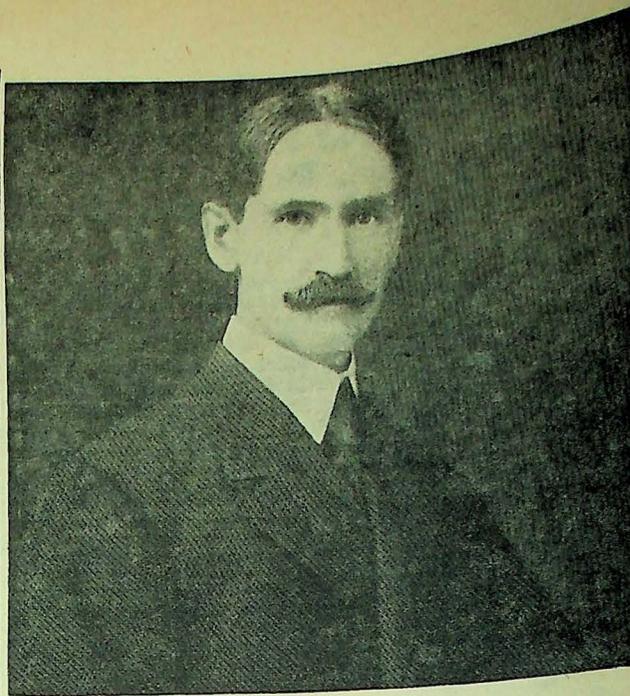
Father Carl Liedgens, pastor of the Church of the Precious Blood at Stephenson, was the first pastor of the church, which was then and still is a mission parish. Until Sept. 21, 1921, Father Liedgens, who had a team of white horses, would drive from Stephenson to Banat in all kinds of weather to say Mass. It was under his guidance and supervision that the church was completed and a cemetery planned.

On Sept. 21, 1921, Holy Rosary parish was attached to St. Frederick parish, Daggett created September 16 of that year by the late Bishop Eis. First pastor of the Daggett church, who also served the Banat Catholics, was Father Frank Seifert. In succeeding years, until the appointment of



Holy Rosary Church, Banat

Father Leckman in August of 1945, the country parish was served by Fathers Joseph Seifert and William Schick. A well kept cemetery, in which lie the bodies of many early residents of the community, adjoins the church.



Hon. R. C. Flannigan, K.S.G.

Honored in 1930; died before being invested.  
Norway, Michigan

## Fast Traveller

An irate father was letting one of his daughter's swains have a large piece of his mind.

"You've humiliated my daughter!" he bellowed. "You called on her last night and, I understand, later went to another girl's house and proposed marriage. And, five minutes later, you were back at my house proposing to my daughter. How could you do such a thing?"

"Simple," the young man replied, calmly. "I drive a hot-rod!" — T. J. McInerney.

## HOTEL MENOMINEE

on the Lake Shore

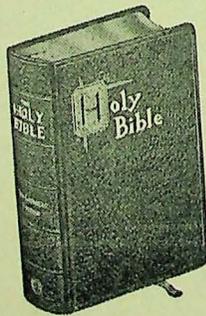
MENOMINEE, MICHIGAN

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Harry W. Gjelsteen  
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# National Buy-A-Brick Drive Helped Build Daggett Church

By BERNICE DuBRUCQ MURPHY

"Buy a brick for the new St. Frederick's church" was the appeal slogan in thousands of letters sent from Daggett to all parts of the world in the early 1920's by the late Fr. Frank A. Seifert. The funds realized from this campaign, along with a \$25 donation from each of the 80 families in the parish, made possible St. Frederick's Church in the village, now served by Fr. John J. Leckman.

The church is one of few such buildings in this section of the country with an attached rectory.

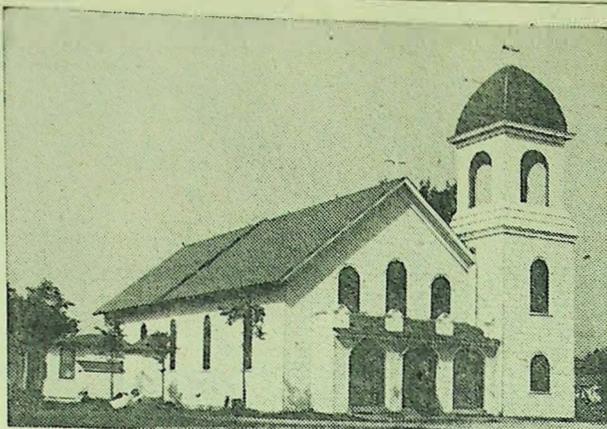
St. Frederick's parish was established Sept. 6, 1921, by the late Bishop Eis, after persistent and repeated petitions from Catholics in the Daggett area who then attended the Church of the Precious Blood at Stephenson. Active in the effort to obtain a parish at Daggett were Paul Perrizo, James McGraw, Anton Mulzer, Peter Raiche, Arthur Lesperance, John Oberthur, John Menza, Archie Belongie, John Dunham and W. C. Oaks. These men also served on the church building committee.

#### Fr. Frank Seifert First Pastor

Father Seifert was assigned by Bishop Eis as first pastor of the new parish, which he served until 1937. From September until the following fall, Father Seifert offered Mass in the village hall and lived at Axel Swanson's hotel. Paul Perrizo donated the lots on which the church now stands, the edifice was blessed and dedicated by Bishop Eis and a chorus composed of members of Menominee Council, Knights of Columbus, sang the dedication Mass.

The edifice, built of lumber with stucco facing, cost approximately \$15,000, which debt was liquidated in five years. At the time of the mail campaign for funds, the Daggett postoffice was changed from a fourth to a third class office because of the volume of answers to the campaign letters.

The late Dr. D. R. Landsborough, the village physician, made a donation of \$50 at the time the first Christmas Mass was offered in the church, with a promise of an additional \$100 when the first



St. Frederick's Church, Daggett

Christmas midnight Mass was celebrated.

When Father Seifert was transferred in 1937, he was succeeded by his younger brother, Fr. Joseph Seifert. A little over a year later Father Seifert was succeeded at Daggett by Fr. William Shick, who assumed his duties on April 22, 1939.

During his administration the lath and stucco finish was removed from the outer walls of the church and replaced by grey asbestos shingles. A new furnace was installed in the rectory, the basement under the building was enlarged and a small enclosed porch was erected in front of the rectory

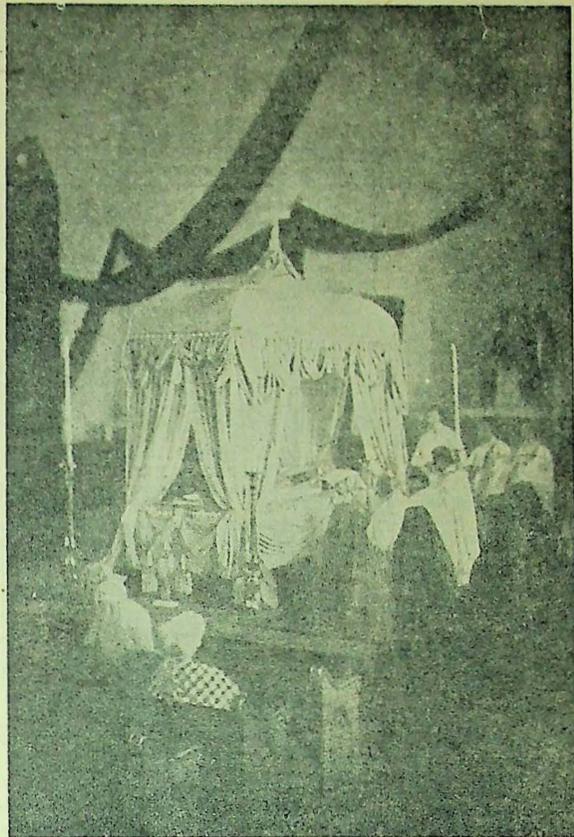
quarters on the northeast side of the building.

The present pastor, Fr. J. J. Leckmann, succeeded Father Schick in August, 1945. Since his arrival, Father Leckmann has added a new stoker-fed heating plant in the church and rectory, the church interior and sanctuary have been renovated and redecorated, a new altar, Stations of the Cross and rubber kneelers have been added and new storage cabinets were built in the sacristy. A brick chimney has been erected and 34 elm trees, obtained with the help of Patrick Smiltneck, have been planted on the church grounds. Insulation of the rectory was included in the improvement

program. A kitchen porch was added to the rectory and modern steel files augment the church office equipment.

Six members of St. Frederick's parish have entered religious life. They are Fr. Joseph Gondek, now serving in the Diocese; Sister Ana-

stasia (Gladys Rivard) of the Maryknoll Order; Sister Basilide (Josephine Belongie), Sister Nazaire (Elizabeth Belongie) and Sister Cyrine (Genevieve Belongie), all of the Notre Dame Order and Sister Dorothy (Nora Belongie) of the Order of St. Francis.



Body Of Bishop Baraga

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# Fr. Fox First To Care For Hermansville Catholics

## Church Site Was Donated By Land And Lumber Company

In 1634 when Jean Nicolet landed on the shores of Green Bay near the delta of a river, since known as the Menominee River, he found a village of strange Indians on or near the present site of the city of Menominee.

He was attracted to these Indians because of their lighter skin and large friendly eyes, eyes that seemed to laugh at the strange white people. He could not understand their language, but now and then he could catch a word that had a familiar sound which he recognized as Algonquin in origin.

Rice seemed to be the chief staff of their living. Fish, they had in abundance and rice grew wild in the swamps bordering the rivers and streams of the district. They were, seemingly, the most stable and contented tribe of Indians he yet found and, also, the most friendly. They seemed to consider the white men their guests and exhibited a hospitality not commonly found in the tribes which he had heretofore visited.

He named them "The Menominees," meaning in the Algonquin language "Rice Men." This was translated by the French Missionaries to "Folle Avoine," meaning "Wild Oats," but the name given by Nicolet stayed by them and the tribe has since been known as the Menominees.

A tribe of these Indians lived among the giant pines between the Escanaba and Menominee Rivers. They roamed the forests in and around the present site of the village of Hermansville.

The Indians have now vanished and it is only on certain occasions that we, in our day, give any thought to the many events that took place prior to our generation. We seldom think of the towering pines that once occupied the land that we now trod. We seldom give thought to the hardships experienced by the missionaries who traversed this area bringing to the Indians the teachings of God. Many years have passed since Nicolet set foot on the shores of Green Bay. The Indians, the missionaries, the settlers, directly or indirectly, pioneered this territory so that we might have our present day civilization.

About two hundred years later we find that a Father Skolla came among the Menominee Indians. Between November 27, 1853 and April 29, 1854, he baptized one hundred and thirty-two Indians. He wrote, "No pen can adequately describe how wonderfully God pours out his blessings upon these poor savages."

### Fr. Fox Prepares To Serve Diocese

One of the best known priests among the old settlers of the Upper Peninsula is Father Fox. He was born in Koenigsberg, Prussia, about the year 1830. While he was being educated for the Foreign Missions in Paris, Bishop Baraga, recognizing his extraordinary talents, invited him to his new diocese of Upper Michigan. Accepting the invitation, he was sent in the fall of 1854 to All Hollows College, Ireland, in order to acquire English. Besides completing his theology, he mastered the language in one year, and came to America in 1855 and was ordained on the 23rd of September of that year. Appointed assistant to Father Dunne at Ontonagon, he worked in unity with his pastor in the Ontonagon Valley. In 1872 the Catholics of Menominee petitioned the Bishop for a priest. Remembering Father Fox's liking for new missions, he appointed him the first pastor of that place, where he remained until 1875.

Having acquired a roving disposition in the Ontonagon Valley, Father Fox found himself more at ease among many small missions. Of such there was an abundance in the Diocese. Settlers had come around the two Bays de Nocques, but, scattered as they were over a territory of more than forty miles, he was afforded poor opportunities for opening permanent missions. Still they needed religious services, and to these poor forsaken people Father Fox went. He established his quarters in Escanaba with Rev. Father Langner and

from there made periodical excursions through the trackless woods in search of isolated inhabitants. For two years he visited the shores of Lake Michigan serving most humbly the people who lived in what other missionaries considered inaccessible places. In 1878 Father Fox transferred his operations to the Menominee Ranges. The first church in Stephenson and Spalding were monuments to his zeal. Father Fox remained in charge of the missions until September 7, 1879. Due to the fact that in 1872 the Chicago and North Western Railway Company extended its line from Menominee to Escanaba, Father Fox was able to have missions at Cedar River, Stephenson, Nadeau, Kloman, Wilson, Bark River, Hermansville and intermediate Missions up to Vulcan. Later, his successors lost jurisdiction of the Missions West of Hermansville.

### Lumbering and Railroad Developments

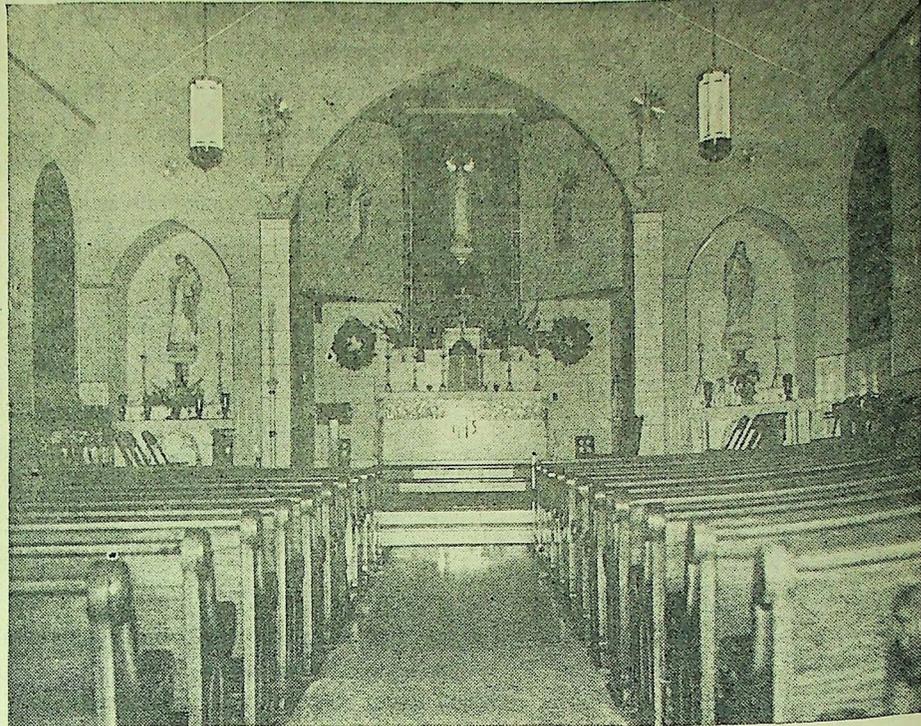
It was at this time in the year 1878 that Mr. Meyer came to the conclusion that pine timber was getting scarce in the Winnebago Valley, and that it was but a question of time when he would have to look to the North for his timber supply. He, therefore, put a man in the field to look up timber lands of good stumpage values. His first purchase was made on August 1st, 1878. Mr. Meyer was determined to build up a lumber manufacturing plant in the county and, for that reason, a town must be created. The Chicago and North Western Railroad Company had cleared a right-of-way west of Powers into the newly discovered iron deposit, in the year 1872. They had graded the right-of-way some six miles west of Powers that year when the hard times of 1873 came on and the work was suspended for a time. The rails west of Powers were not laid until 1879. Train service was thus established as far as Quinnesec that same year.

The Railroad Camps that were used during the construction were later on used by one of the oldest settlers in these parts—Mr. Barney Brumsted, who was one of the first parishioners of St. Mary's Church.

Mr. Meyer continued to build his town and purchase timber, but soon discovered that one of the first things a town must have is a name. Some suggested that it be called Crofoot after Uncle Al Crofoot, Mr. Meyer's mill foreman. But Mr. Crofoot suggested it be called "Hermantown." This suggestion struck Mr. Meyer's fancy. He was fond of his younger son, Herman, and changing the terminal "town" to "ville," it was called Hermansville. This name was officially adopted on December 9, 1878 when the Government appointed Herman P. Meyer Postmaster of Hermansville.

### List Priests Who Served Mission

Hermansville remained a mission for some time and the Priests succeeding Father Fox were as follows. Rev. J. E. Martel, to May 29th, 1881; Rev. Theodor Aloysius Maferus to August 14, 1881; Rev. P. E. Bordas to October 8, 1881; Rev. J. H. Raynaert to June 28, 1883; Rev. F. X. Becker to July 12, 1884; Rev. M. Orth to April 11, 1885; Rev. O. M. Pelisson to October 18, 1886; Rev. F. S. Marceau to October 3, 1887; Rev. P. Girard to May 27, 1888; Rev. G. Beliveau to February 9, 1890; Rev. A. Vitali to June 1, 1890; Rev. T. V. Dasylva to April 25, 1891; Rev. J. R. Regis to August 12, 1891; Rev. A. C. Keller to May 29, 1892; Rev. Joseph Hoerber to November 27, 1893; Rev. R. Caviechi to August 27, 1894; Rev. A. Molinari to August 23, 1896; Rev. Frederic Glaser to November 15, 1896; Rev. F. Sut-



Interior of St. Mary's, Hermansville

ter to April 27, 1897; Rev. Julius Papon to August 22, 1897; Rev. John Henn to May 31, 1898; Rev. John Burns to August 11, 1901; Rev. Frederick Glaser from August 1901 to 1906.

It is well to mention here that a priest came to Hermansville once a month to say Mass in the old school house which was also used for dances, shows, etc. Frequently services had to be cancelled because on the night previous the hall was the scene of a show which left the hall in an unsightly condition.

### Plan For Church In 1900

It was in the year 1900 that thought was given to the erection of a church in Hermansville and it was at this time that a committee was selected to obtain the site for the church. Mr. Arthur J. Kremer, a stockholder of the Wisconsin Land & Lumber Company, headed the committee. Other members were John Morahan and James Farrell, the latter being in the employ of the Soo Line R. R. At a later date Father Glaser called a meeting to discuss the means of raising the necessary funds. The meeting was held in the old red schoolhouse and was well attended. It was decided at this meeting to make a house-to-house canvass to solicit the monthly donation from each family as well as the single men. Practically everyone in the village was in the employ of the Company and at that time a great deal of the help was made up of single men.

The Company had three boarding houses in operation and they were all filled. Dr. Earle gave his permission to turn the subscription letters in to the Company office and the amount each subscribed was deducted from the payroll. They tried to obtain fifty cents per month from single persons and one dollar per month from families. The parish consisted of one hundred and twenty families, and about two hundred and fifty individual men, who were either single or had families in the old country. According to nationality they were French, Irish, Italian, Croatian and German.

### Earle Donates Church Site

The Church site was donated by Dr. Earle, President of the Company, who in addition made a very liberal cash donation. Mr. Radford, Superintendent of the company, also made a liberal donation. The construction work was done by Nelson White & Sons of Spalding. The furniture for the residence was obtained through Lauerman Brothers of Marinette. It was selected by Fr. Francis Barth, who was pastor at Stephenson at the time, and Mrs. Kremer. Father Barth and Frank Lauerman were very close friends and the furniture was purchased at a very liberal discount.

On Sunday, December 19, 1902,

the church was blessed. Very Rev. P. C. Menard of Escanaba was delegated by the Bishop to bless the church. Rev. Eusebius of Escanaba preached a very interesting sermon. Rev. Fr. Glaser, rector of the parish sang the high Mass. The cost of the church was about \$2,000, of which there still remained a debt of \$915.00. Dr. Earle offered to pay one-half of the indebtedness providing the other half was raised by the congregation.

### Fr. Dittman Builds Rectory

The church rectory was constructed under the supervision of Rev. Jos. F. Dittman, who later became Rt. Rev. Msgr. Dittman, serving Negaunee until he died in 1951. Father Dittman was pastor from March 1907 to about October 16, 1908. The church as originally constructed did not have a steeple and in later years Joseph Marcha-terre, Sr., added the steeple to the church. Mr. Noah Marcoe, Sr., placed the bell in the belfry.

### Fr. Waechter First Resident Pastor

Father Anthony Waechter was the first resident priest, remaining until March, 1907. The succeeding priests were: Father Dittman, Father Crocker, Father Henn, Father Stuntebeck, Father Gagne, Father Hollinger, Father Hennelly, Father LaMothe, Father Belot, Father Paquet, Fr. Daniel and Fr. Frederick Hoffmann, the present pastor.

Since the building of the rectory nothing of importance was done to the church until Father Hollinger had a new furnace installed and had the ceiling and walls changed. Under Father Hennelly's administration many changes took place. He endeavored to improve the property in every way he could. A new porch and garage were added to the rectory as well as replacing the furnace and water pump. The parish hall was repaired and improved. Considerable landscaping was also done.

### Fire Damages Interior Of Church

On March 15, 1949, the interior of the church was completely destroyed by fire. Father Paquet immediately received permission from the Croatian Society to use the Croatian Hall for a temporary church and in a matter of a few hours, with the excellent co-operation of the parishioners, the hall was completely transformed into a little church. Work was immediately started on the renovation of the damaged building. Along with all the other church activities Father Paquet did not let up one minute until the work was completed. The parishioners responded wonderfully with donations of money and labor.

The parish takes great pride in the artistic beauty of the renovated church. The color scheme of decoration is most appropriate and befitting the title of the church,

"The Immaculate Conception," and pastel shades of ivory, blue and gold predominate everywhere. The main altar, with its shining marble front, attracts the attention of the worshippers. It is surmounted by a beautiful statue of the Immaculate Conception finished in two-tone ivory. It stands high above the altar under a canopy of blue and gold damask. The bronze tabernacle stands out beautifully under the marble and gold cross which is the central figure upon the altar.

The side altars are dedicated to the Sacred Heart and St. Joseph and the rest of the Sanctuary is adorned with shrines of the patrons of the parish—St. Anthony, St. Anne, The Little Flower and St. Frances Cabrini—each one on a special pedestal and all in the two-tone ivory scheme of decoration. All the statuary, tabernacle and the main altar are the gifts of devoted parishioners and so are the Stations of the Cross and the emblems which adorn the central arch.

A new Hammond organ was also purchased which replaced the old organ that had been in use for a good many years.

The Most Rev. Thomas L. Noa, D.D., Bishop of Marquette, presided at the solemn ceremonies of the re-opening and rededication of the church of St. Mary, on July 26, 1949. The ceremonies began at 7:30 P.M., when the Bishop, escorted by his court and the clergy, entered the church and the clergy, renovated building, and blessed the altar, and the new altar. As the Bishop entered the church he was greeted by the pastor, Father Paquet, and the choir intoned the hymn "Ecce Sacerdos Magnus", which was sung until the Bishop reached the throne erected in the sanctuary.

Many words have been written above of historical value, but these people must have been devout in order to succeed in their religious undertakings.

St. Mary's is composed of the following organizations: St. Ann's Society; the Holy Name Society; the C.Y.O.; The Young Ladies' Society; the Altar Society; the Club and the W.D.C.C.W. Boy's one of these organizations has its own officers and is actively engaged in the promotion of various church enterprise.

### List Parish Vocations

Three young men of the parish are now studying for the priesthood; Raphael and Norbert Landreville and William Savord, Jr. Three girls from the parish are nuns, Sister Elisa (Angelina Belvelacqua), and Sister Angelina (Lucia Pegoraro), and Sister M. Acutina (Simie Bru-

# St. Bruno Parish, Nadeau Begun In 1887

## Parish And City Derive Name From Early Settler

The opening of a sawmill in Nadeau in the early 1880's by the senior Bruno Nadeau marked the beginning of the village and signaled its growth as an agricultural center.

Services were held in private homes until the number of settlers had increased sufficiently to warrant the forming of a congregation and erection of a church edifice.

Credit is given to the priests from Menominee and Escanaba and later to the Fathers from Spalding and Stephenson for planting and maintaining the Faith in the hearts of Nadeau's early settlers. Father Martin Fox offered the first Mass in 1887.

Mr. Bruno Nadeau donated the present church site and volunteer workers began construction of a small church, 32 by 50 feet, in 1886.

The Rev. Peter Mazuret was appointed first pastor on the 15th of September 1889. He supervised the finishing of the church interior and erection of the steeple and the building of a rectory. Father Mazuret left Nadeau on April 27, 1891.

The Rev. Father A. Poulin succeeded Father Mazuret and served the parish from October 7, 1893 to May 12, 1895. During his pastorate a 20-foot addition and a large sacristy were added, the present pews and stained glass windows were installed.

The Rev. Fr. Frederick Sperlein took charge of the parish on November 16, 1902, and served until his death, June 27, 1936. He was born March 10, 1868, in Bavaria, Germany, and he was ordained at Marquette on July 2, 1893. His remains rest in the Nadeau Township cemetery.

Father Sperlein added a spacious sanctuary which was erected

on a stone foundation. The excavation beneath the sanctuary was finished to provide a large club room and on November 16, 1904, the church was rededicated. In 1933 the congregation purchased the old Woodmen's Hall in the village from Clyde Merrill for \$150.00.

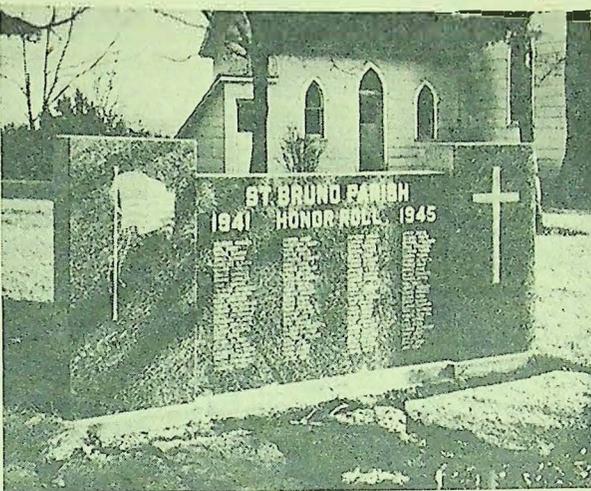
The next pastor of this congregation was the Rev. Fr. Joseph Duquette, who assumed his duties January 15, 1937. During his administration, which lasted until Nov. 7, 1945, a great program of reconstruction and remodeling began. This program was ably continued by Fr. Lester Bourgeois, who succeeded Fr. Duquette in November of 1945, and Fr. Gino S. Ferraro, the present pastor, who came to Nadeau on June 14, 1951.

On Memorial Day, 1946, the large granite tablet, erected on the lawn between the church and rectory as a memorial to the 101 parishioners who served actively in World War II, was dedicated. Six of these young men died in the conflict.

St. Bruno's parish consists of 270 families. The value of the church, rectory, and the parish hall is estimated at around \$70,000.00. The parishioners belong to varied parish organizations: St. Anne's Altar Society with 81 members, The Holy Name Society with 69 members; Girls Sodality with 39 members; and the Holy Angels Sodality for children.



St. Bruno Church and Rectory



World War II Memorial at St. Bruno's

City Drug Store

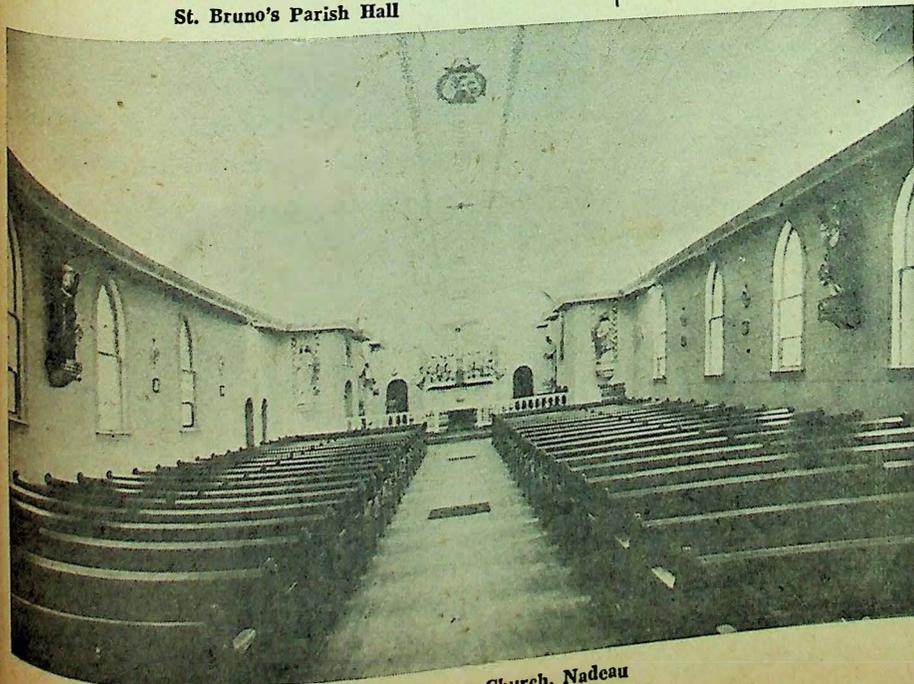
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St. Bruno's Parish Hall



Interior of St. Bruno Church, Nadeau

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August 30, 1953

Northern Michigan Edition  
OUR SUNDAY VISITOR

113A

# Precious Blood Parish Offspring From Spalding

## Former Mission Received Resident Pastor In 1883

By FR. GLEN E. SANFORD

Strangers traveling along U. S. 41 through Menominee County are amazed to see in the Village of Stephenson, with its population of about one thousand persons, a beautiful red brick church building, located on a hill about half a block from the busy Highway. It is the church of the parish of the Precious Blood erected in the year 1900 through the zeal of the Very Reverend Francis K. Barth, then the pastor, and his faithful, loyal parishioners.

The parish of the Precious Blood was originally part of the parish of St. Francis Xavier, Spalding, which this year is celebrating its Diamond Jubilee as a parish and the Golden Jubilee of the dedication of its beautiful parish church. Stephenson, as a mission of Spalding, was first attended by that pioneer missionary priest of the Diocese of Marquette, Reverend Father Martin Fox. It was through his efforts that a small frame church building was erected in the year 1879 on the location of the present church edifice. This building served the parish until the time of Father Barth and then was moved to a new location on the church property and was for many years known as the "Parish Hall."

### First Resident Pastor In 1883

Father Fox found Stephenson a typical small mill town with a few farmers scattered here and there in the neighboring territory. After the passing of a few years he was convinced that the religious needs of the people would be best served by a priest who could live among them. It was no doubt on his advice that in the year 1883 Stephenson became a separate parish and the Reverend Father Francis Becker was named as its first pastor. Father Becker remained in charge of the parish a little less than a year. His immediate successors were Father F. X. Weninger, S.J., and Father Matthias Orth.

On December 21, 1884 a new era began for Stephenson. Most Reverend John Vertin, Bishop of the Diocese, appointed Father Francis Xavier DeLangie as permanent pastor. He remained in charge of the parish until January 8, 1888. He found his parish was composed for the most part of French-Canadian and Belgian families with a sprinkling of German and Irish. Small farms were being developed in every direction from the village, with logging the principal industry. Perhaps the greatest number of the men of the parish worked in the logging camps during the winter, then gradually developed their farms during the late spring and summer months. It was the work of these pioneers of Stephenson Township that laid the foundation for the beautiful farming section that surrounds Stephenson today. Some of the farms from which the timber was first cleared back in the

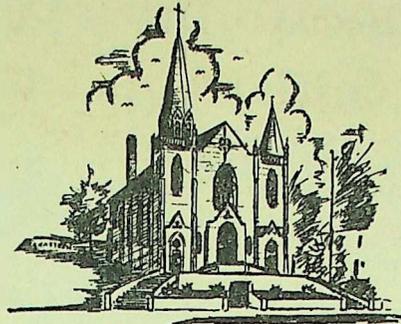
"Eighties" and early "Nineties" in the sections known as Belgian Town and French Town north east from Stephenson are still in possession of the families of the original owners.

Father DeLangie, shortly after his appointment to Stephenson, purchased a small dwelling house which he had moved along side of the church building to be used as a rectory. This was located on several lots lying south of the church building and which he purchased from his own funds and deeded over to the parish. This rectory was enlarged and was used by priests assigned to the parish until the present rectory was built in 1896. It was then it was moved to the rear of the church property and made to serve as a stable. In those days it was necessary for the priests to keep horses in order to take care of the needs of a parish. Precious Blood parish extended from south of Wallace to the present site of Talbot on the north and from the shore of Green Bay, above Fox on the East, to the Menominee River on the West. It included Wallace, Ingalls, Daggett, Fisher or Koss as it was later known, Cedar River and later the present Daggett Mission of Banat.

### Cedar River Church Built In 1887

Father DeLangie was a zealous worker and built up the spiritual life of his people. He caused a church building to be erected in the Stephenson Mission of Cedar River in the year 1887. Cedar River, a thriving milltown located on the shore of Green Bay, with its only railroad connections at Stephenson, had been visited by priests of the Diocese of Marquette from time to time beginning with Father Martin Fox.

Father DeLangie soon saw the need of a permanent place of worship for the members of his flock and through the splendid co-operation of the people of Cedar River and its surrounding territory was able to have erected a beautiful little church dedicated to the Sacred Heart. This building was free of indebtedness when completed and there still remained \$50.00 in the treasury, which speaks well for the generosity of people who had little of material goods. In September 1888, the Most Reverend John Vertin, Bishop of the Diocese, made a trip to Cedar River to solemnly dedicate the church and to bless the bell.



Precious Blood Church, Stephenson

In January 1888 Father DeLangie was transferred to another parish and Stephenson began to see a long line of priests. Thirteen different priests came as pastor between the years 1888 and 1895. Only one of them, Father Paul Datin, remained for more than a year. His incumbency was from June 25, 1892, until October 4, 1893. The others, for the most part, served the parish for periods less than six months; some for a matter of a month or two. In between the stay of some of them, Stephenson was without a regular pastor and was taken care of on occasional Sundays from Birch Creek or Nadeau. The result of these frequent changes and the lack of personal contact with the people by a priest was detrimental to the parish both from a spiritual and temporal viewpoint. People became careless in the practice of their religion and the church buildings deteriorated from lack of proper care.

### Fr. Barth Assumes Pastorate

On November 29, 1895, Bishop Vertin appointed Father Francis X. Barth as pastor. Father Barth, a native of the Diocese of Marquette, had only a few months before been ordained to the priesthood at Louvain, Belgium, where he had been sent to make his theological studies. His assignment as pastor to Stephenson was not one that any priest in the Diocese of Marquette envied because there was little about it to make the appointment an attractive one. However, Father Barth with the zeal for the greater honor and glory of God and the love of human souls that marked his life as a priest set to work to bring spiritual life to the parish and to bring it back to its rightful position among the parishes of the Diocese. His indefatigable work for the spiritual good of the people of the parish proper, and its mission, soon built up their confidence in him and a new pride in their possession of the Faith.

When, early in the year 1896, Father Barth proposed that the parish build a suitable rectory, he received the full co-operation of not only the members of the parish but residents of the village and township who were not members of his flock. The rectory which was completed that year was a credit to a parish much larger than Stephenson.

### Plan For Enlarged New Church

The Faith continued to grow in the parish and with more and more people participating in the Holy Mass and receiving the Sacraments, it soon became apparent that the church building was entirely inadequate. Encouraged by the spirit of Faith that was being manifested, and by the splendid co-operation in building and paying for the new rectory, Father Barth proposed the building of a new church which would provide not only for the present needs but also for the future.

The type of building he planned, at an estimated cost of close to \$30,000.00, seemed an extremely ambitious program for a parish that but a few years ago apparently could not decently support a priest. However, Father Barth had confidence in his people and they knew the ability of their priest. The Bishop, Most Reverend Frederick Eis, knowing what had been accomplished in a period of but a few years soon gave the required permission.

On September 24, 1900, the cornerstone of the present church building was solemnly laid by Bishop Eis in the presence of priests from every part of the diocese and

an immense crowd of people, Catholic and non-Catholic, from all over Menominee County. The following year, May 22, 1901, the church, completely furnished, was solemnly dedicated under the title of the Church of the Precious Blood. It was a great day for Father Barth and his people.

The first child baptized in the new church, according to the official Baptismal Records, was Frances Anita Loth, daughter of Mr. and Mrs. Albert N. Loth; Alex Braun and Amelia Bastein were the first couple to be married in the new church; the first funeral to be held was that of Louis Bartels, twelve year old son of Mr. and Mrs. Fred Bartels. Father Barth continued to serve the parish and its missions until his transfer to St. Patrick's Parish, Escanaba, in January of 1911.

In the following month, February of 1911, Bishop Eis appointed Father Carl B. Liedgens, at the time pastor of the Sacred Heart Church, Ewen, successor to Father Barth. Father Liedgens had been ordained a few years before for the Diocese of Marquette in his native land of Germany, having been adopted for the Diocese by Bishop Eis while on a visit to Europe. At the time Father Liedgens was a student in the seminary at Freiburg.

### Builds Banat Church

The work begun by his predecessor was carried on by the new pastor. It was during his pastorate that the mission was established at Banat and a church built which has continued to serve the needs of the people of that locality. Banat was

the center of a colony comprised mostly of Hungarian people. Until the erection of the church, Mass was offered for them in what was known as the Gardiner School. This mission is now attached to the parish of St. Frederick at Daggett.

### Daggett Gets Parish Status

With the development of Daggett as a farming center and the consequent increase in population, the people of that village and its surrounding territory petitioned Bishop Eis that they be sent a priest of their own and a separate parish be set up. This petition was given consideration by Bishop Eis, and Daggett and its mission at Banat was established as a parish with Father Frank A. Seifert as the first pastor. The dividing line between the parish was set as the line between Stephenson and Daggett Townships.

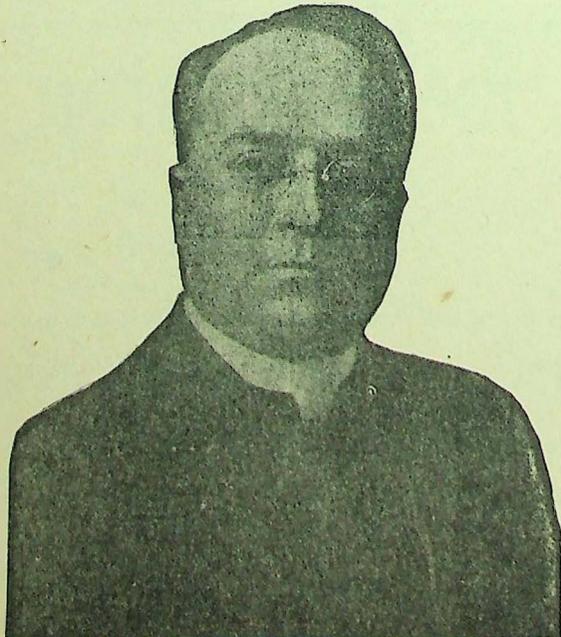
The church of the Precious Blood had never been decorated interiorly, so this was one of the first jobs Father Liedgens undertook to improve its physical condition. His appeal to the people of the parish was given a wholehearted response. As a result, funds were provided which enabled the hiring of competent artists to do a job of church decoration that was rated outstanding among the churches of the diocese for its beauty.

Father Liedgens continued to work zealously for the spiritual and temporal needs of the parish until Bishop Paul Joseph Nussbaum, who had succeeded Bishop Eis as head of the Diocese, transferred him to Sacred Heart Parish, L'Anse in September, 1924.

### Father Dufort New Pastor

His successor was Father Joseph Dufort who had served the Diocese of Marquette faithfully from the time of his ordination in the year 1906. Father Dufort remained pastor of the Stephenson parish until May, 1931, when he was succeeded by Father Joseph H. Beauchene who had been assistant in the parish during the pastorate of Father Barth. Father Beauchene, was succeeded in October 1939 by Father Philip de Neri Jutras who remained pastor of the parish a little more than a year and was then transferred to the Guardian Angels Parish at Crystal Falls. All of these priests continued the good work of their predecessors for the spiritual and adding his own particular contribution.

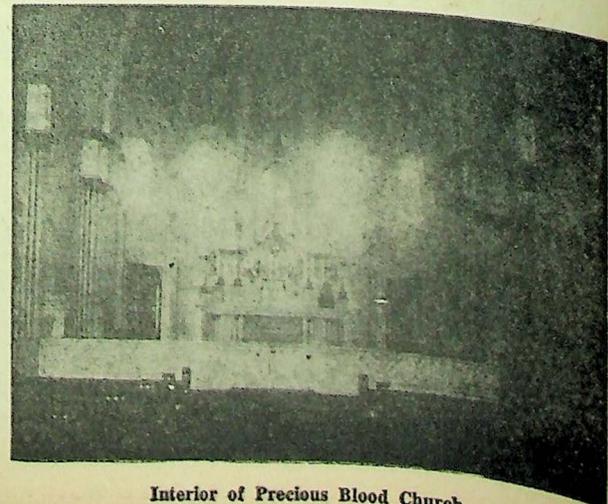
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Fr. F. X. Barth, Ordained in 1895



Cornerstone Laying, 1900, Precious Blood Church



Interior of Precious Blood Church

# The Future of The Church In Upper Michigan Is Our Responsibility—We Accept the Challenge and Pledge Our Loyalty

## THE YOUTH OF THE DIOCESE

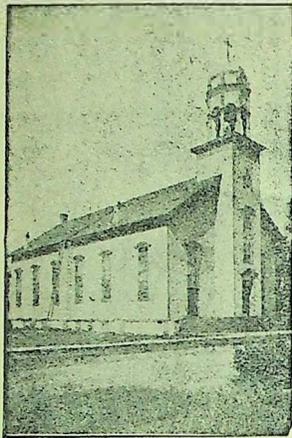
ALPHA—AMASA	Catechetical Club		
ATLANTIC MINE	Catechetical Group	Organized 1942	49 members
AHMEEK	Catechetical Group		
ASSININS	Catechetical Group		
BANAT	Catechetical Group		
BARAGA	Sodality		
BARBEAU	C Y O		
BARK RIVER	Catechetical Group		
BESSEMER	C Y O		55 members
BIG BAY	Sodality		
BIRCH CREEK	Holy Childhood Club		42 members
CALUMET	Sodality		85 members
Sacred Heart		Organized 1949	34 members
St. Ann	Sodality	Organized 1942	40 members
St. Mary	Catechetical Group		
St. John the Baptist	Sodality	Organized 1893	40 members
CASPIAN	Catechetical Group		
CHAMPION	C Y O	Organized 1952	24 members
CHANNING	Sacred Heart Legion		
COOKS	Catechetical Group	Organized 1890	125 members
CRYSTAL FALLS	Catechetical Group		69 members
DAGGETT	Sodality		
DE TOUR	Sodality	Organized 1953	25 members
DOLLAR BAY	Catechetical Group		47 members
ENGADINE	Catechetical Group	Organized 1931	21 members
ESCANABA	Catechetical Group		
St. Ann	Catechetical Group		
St. Joseph	Sodality		
St. Patrick	Sodality	Organized 1896	98 members
St. Thomas the Apostle	Sodality	Organized 1918	360 members
EWEN	Catechetical Group		100 members
FAYETTE	Sodality		10 members
FLAT ROCK	Catechetical Group	Organized 1945	20 members
FRANKLIN MINE	Sodality & C Y O	Organized 1953	35 members
GAASTRA	Catechetical Group		
GARDEN	Catechetical Group		
GERMFASK	C Y O		
GLADSTONE	Catechetical Group	Organized 1952	35 members
GOETZVILLE	Sodality & C Y O		
GOULD CITY	Catechetical Group	Organized 1926	35 members
GRAND MARAIS	Catechetical Group		
GREENLAND	C Y O		
GWINN	Catechetical Group		12 members
HANCOCK	Sodality		27 members
HERMANSVILLE	Catechetical Group	Organized 1952	50 members
HESELL	Catechetical Group		
HOUGHTON	Catechetical Group		
HUBBELL	Sodality		
IRON MOUNTAIN	Catechetical Group	Organized 1952	40 members
Immaculate Conception			
SS. Mary & Joseph	C Y O		120 members
IRON RIVER	C Y O		
St. Agnes			
Assumption	Catechetical Group	Organized 1946	61 members
IRONWOOD	Catechetical Group	Organized 1940	36 members
St. Ambrose			
St. Michael's	Sodality		
Holy Trinity	Jr. Holy Name	Organized 1931	233 members
ISABELLA	Catechetical Group		36 members
ISHPEMING	Catechetical Group		
St. John			
St. Joseph	Catechetical Group		
KINGSFORD	Catechetical Group		
American Martyrs			
Queen of Peace	Catechetical Group		
LAKE LINDEN	Catechetical Group		
St. Joseph			
Holy Rosary	Sodality	Organized 1941	34 members
L'ANSE	Catechetical Group		
LORETTO	Catechetical Group		
MANISTIQUE	Catechetical Group		
MARENISCO	C Y O		100 members
MARQUETTE	Catechetical Group		
St. Peter's			110 members
St. John	Sodality		
St. Michael	Catechetical Group		
MENOMINEE	Catechetical Group		30 members
St. John	School of Religion		
St. Ann	Catechetical Group		50 members
Epiphany	Catechetical Group	Organized 1942	29 members
St. William	Newman Club		
St. Adalbert	Catechetical Group	Organized 1943	40 members
MICHIGAMME	Sacred Heart Legion	Organized 1951	15 members
MOHAWK	Catechetical Group	Organized 1946	90 members
MUNISING	Sodality	Organized 1952	45 members
NADEAU	Sodality		
NAUBINWAY	Catechetical Group	Organized 1890	103 members
NEGAUNEE	Sodality		70 members
NEWBERRY	Catechetical Group	Organized 1951	129 members
NORTH LAKE	High School Club	Organized 1953	31 members
NORWAY	Sodality	Organized 1945	300 members
ONTONAGON	C C D		
PAINESDALE	Catechetical Group		42 members
PERKINS	C Y O		
QUINNESEC	Catechetical Group	Organized 1952	40 members
RAMSAY	Sodality		
RAPID RIVER	Catechetical Group		49 members
ROCK	Catechetical Group		
ROCKLAND	Catechetical Group		
RUDYARD	Catechetical Group	Organized 1952	45 members
SAGOLA	Catechetical Group		
ST. IGNACE	Sodality		250 members
SAULT STE. MARIE			
St. Mary	C Y O		
St. Joseph	Catechetical Group		
St. Isaac Jogues	Catechetical Group		
SCHAFFER	Catechetical Group		
SOBIESKI	Catechetical Group	Organized 1947	75 members
SOUTH RANGE	Catechetical Group	Organized 1950	
SPALDING	Sodality		
STAMBAUGH	C Y O		
STEPHENSON	Catechetical Group	Organized 1948	60 members
TROUT LAKE	Catechetical Group		26 members
VULCAN	Catechetical Group		41 members
WAKEFIELD	Catechetical Group		
WATERSMEET	C Y O		
WELLS	C Y O		

# St. John's Was First Parish In Menominee

## Catholics In City Built Their Own Church In '72

It was a hot Sunday in early August in 1872. A group of Menominee Catholics were returning home from Mena-kaune on the hand-operated ferry boat which was then the only transportation link between Menominee and Marinette. The group had just attended Mass in the only Catholic church on the river. As they sweated and tugged to pull their craft to the Michigan shore, one of the party spoke with marked irritation. He was Thomas Breen who was letting his temper undo all of the spiritual good his attendance at Mass that morning had done. Said Mr. Breen emphatically: "I'm getting tired of going to Mass in Marinette. Why can't we have a church of our own?"

That was the beginning of St. John the Baptist Church on Dunlap Avenue, the city's first Catholic church which was dedicated June 29, 1873.



Old St. John's Church

The ferry passengers agreed with Mr. Breen and immediately decided to call a meeting for the purpose of organizing a congregation and erecting a church. The meeting was advertised by means of posters and in the Menominee Herald. The meeting was held August 10, 1872. Bartly Breen presided at the session in Menominee's only school-house and the following officers were chosen unanimously to serve for one year:

T. Trudell, president; Louis J. Raiche, secretary; George Horvath, treasurer; Michael G. Keenan, Joseph Garon, Edward Hatton, Joseph Seroz, John Peck, Robert PenGilly, F. Trudell, Charles Parent, Anton LeDuke, Andrew McIvers, John Deheck and Bartly Breen, trustees; Angus F. McGillis, F. Trudell, J. N. Theriault, Louis J. Raiche, contracting committee; and Joseph Garon and Robert PenGilly, location committee. It was also voted to designate the contracting committee as the finance committee.

### Stephenson-Kirby Donate Lots

The trustees were named collectors and at the next meeting, August 17, their reports revealed that they had collected \$1,362. By the time of the August 26th meeting the fund had grown to \$1,745. With that amount of cash on hand, members voted to build at once and Joseph Garon and Robert PenGilly secured from the late Samuel M. Stephenson and the late Abner Kirby two lots in their first addition to Menominee, which property they donated for the church. Angus F. McGillis was awarded the contract and the church was built without the knowledge of the Most Rev. Ignatius Mrak, then Bishop of the Diocese.

When the Bishop was advised of the action he immediately sent the Rev. Fr. Martin Fox to serve as first pastor. While the church was being finished Father Fox said Mass in the city schoolhouse. Bishop Mrak, assisted by the Rev. Fr. Fox, the Rev. Fr. Charles Langner of Escanaba and the Rev. Fr. Edmund Walsh of Ft. Howard, Wis., dedicated the structure on June 29, 1873. The first baptism recorded in the church files is that of Anthony Schreier on November 20, 1872.

Father Fox served the parish until April 14, 1875, and Bishop Mrak and the Rev. Fr. Oliver Comtois alternated here on the few Sundays before the appointment of

the Rev. Fr. Peter Menard, who arrived in Menominee May 9, 1875. Father Menard's first effort was to provide a residence for himself and a rectory was built on the property east of the church where the present rectory now stands. Father Fox, the first pastor, lived with the Robert PenGillys. Establishment of a parochial school was Father Menard's objective, but no suitable building was available and there were no funds to finance the project as the congregation was still paying off the indebtedness on the church.

### Parish School Begun In 1876

However, Father Menard induced Mother Agnes of the Sisters of St. Agnes of Fond du Lac to send him teachers and the first parochial school was conducted in the spacious gallery of the church. A small house was rented by Father Menard to provide living quarters for the nuns and the school was opened in the fall of 1876 with 30 pupils. The building which was then the nuns' home now stands on the rear of the lot of the Fred Schoener home at 1008 Ninth St. When Father Menard was transferred to Lake Linden on August 11, 1880, the school was being conducted by the Sisters of St. Agnes in a two-story building which stood on the present site of the Epiphany church and there were 75 children enrolled.

Because of the scarcity of priests in the Diocese, Bishop Mrak, who had resigned and was living in Marquette, offered to come to Menominee. Considering Bishop Mrak's age, Bishop Vertin, then Ordinary of the Diocese, sent the Rev. Fr. Frederick Eis to assist in liquidating the debt remaining on the church. Father Eis remained here for two months and in October, 1880, Bishop Mrak came. He served until February of 1881, when the Rev. Fr. Fabian Pawlar was appointed pastor of St. John's. He succeeded here in May of the same year by the Rev. Fr. Francois Heliard, who administered to the parishioners until 1883.

On August 19, 1883, Father Pawlar returned to Menominee and his second term of service lasted until July 7, 1885, when he was succeeded by Rev. Fr. Thomas J. Atfield. Father Atfield took over his parish duties on July 12, 1885 and served until September 21, 1886. He was the last pastor of St. John's before the separation of nationalities from the mother-church. During Father Atfield's term here the Canadian French population, attracted to Menominee by the lumber industry, decided to withdraw and build their own church, which they did with the approval of Bishop Vertin.

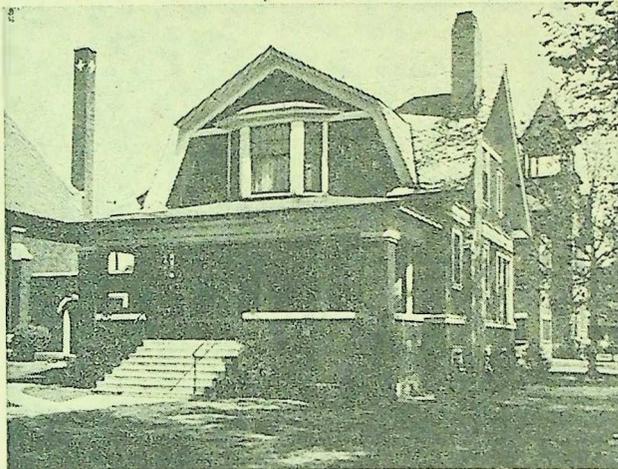
The next pastor to be assigned to St. John's was the Rev. Fr. William A. Geers, whose administration here dated from October 3, 1886, to October 28, 1888. While here Father Geers was assisted by the Rev. Michael Weis and the Rev. Fr. Joseph Kunes. Father Kunes was administrator at St. John's from October, 1888, until January 13, 1889, when a new pastor, the Rev. Fr. Melchoir Faust, arrived.

In 1890 members of the parish of German descent decided to withdraw and build their own church and on February 21, 1892, Father Faust was assigned as their first pastor. He was succeeded here by the Rev. Fr. Dennis Cleary, who was pastor of St. John's for 44 years, coming to Menominee March 20, 1892, and remaining until his death on December 2, 1936.

During Father Cleary's administration the present four-room school was erected and opened in September, 1902, by the Sisters of St. Joseph of Carondelet, St. Louis, Mo. They continued operation of the school until September, 1937, when they were replaced by the Sisters of St. Francis of Manitowish. It was during Father Cleary's administration, also, that the old



St. John the Baptist Church, Menominee



St. John's Rectory

church was razed and the new church and rectory built.

Derrick Hubert, Menominee architect and a member of the parish, designed the church and rectory which cost approximately \$60,000 to build. John Kiefer was the contractor. Serving on the building finance committee with Father Cleary at that time were Frank X. St. Peter, John O'Hara, the late Joseph N. LaBillois and the late John W. Stiles.

From the time the old church was razed until dedication of the present building on October 22, 1922, members of St. John's parish attended St. Adalbert's church. The dedication ceremony began at 10:30 a. m. with the blessing of the edifice by Bishop Eis after which a High Mass was celebrated by the Rev. Fr. Henry A. Buchholtz. City and county priests assisted Father Cleary at the dedication ceremony, having arranged their Masses so that they could participate.

Walls of the church were left unpainted until 1932 when the interior was decorated at a cost of about \$3,000, and financed by volunteer contributions of members. Serving on the decorating committee at that time were P. H. Bresnahan, Walter G. Seidl and the late Edward W. Wood. The two manual pipe organ was installed in the church in the summer of 1926.

The 14 Stations of the Cross in the church were gifts of parish families. Eight of the stations were given in memory of the following persons: Mr. and Mrs. Martin Vandenberg, Mr. and Mrs. John VanCamp, Edward McCulley, Mr. and Mrs. Thomas Barrett, Mr. M. J. Sullivan, John Hannon, Mrs. Anna Hlinka and Mr. and Mrs. William Tierney.

Donors of the remaining six include Mr. and Mrs. Joseph G. Edbeck, the Frank Leonard family, John and Ellen Crowe, Fred J. Derricks and family, Mr. and Mrs. John Gries and Charles E. Hammond.

Sacred Heart, and the one in the choir loft is a gift of Derrick Hubert.

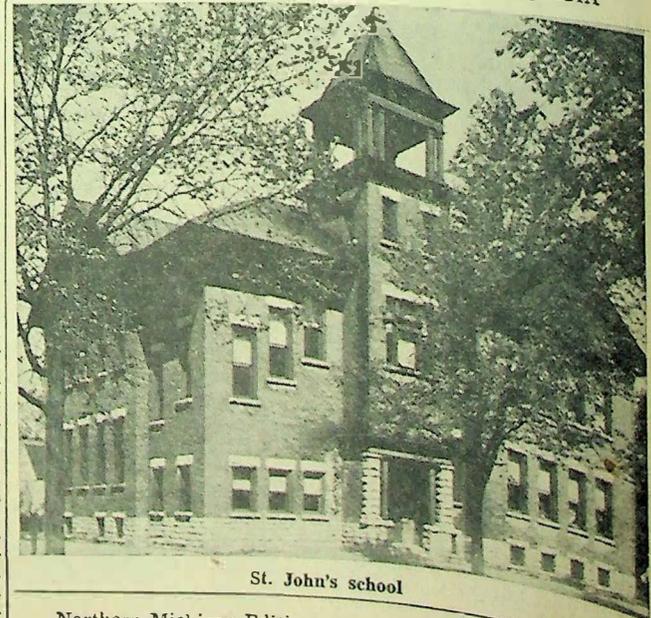
The bell, which hung in the belfry of the old church and still rings in the tower of the present edifice was presented to the congregation by the late Xavier Allgeyer. The story is that Mr. Allgeyer made the gift in thanksgiving for having been spared when the wagon on which he was loading hay was struck by a train at Birch Creek. The team was killed, the hay scattered in all directions but Mr. Allgeyer was saved when he landed on some of the hay.

Father James J. Corcoran was named to succeed Father Cleary and came to Menominee in January, 1937. Extensive repairs were made to the church building after his arrival at an expenditure of approximately \$13,000. That debt was paid in about six years, chiefly through the efforts of the Women's Auxiliary of the church which sponsored various fund raising events.

During the summer of 1947 the church was re-roofed, and since that time the building has been insulated, the interior has been repaired and redecorated.

The new marble altar which was dedicated in December, 1946, by the late Rev. Fr. Frank A. Seifert of Spalding, was built by Edward Pavaglio, a former altar boy of Father Corcoran at Iron Mountain. It was purchased with bequests from the estates of parishioners and with donations from present members of the parish. Of Vermont marble, the altar is patterned after the old wood altar which stood

Continued on page 121A



St. John's school

# French-Canadians Built St. Ann Church In 1887

St. Ann's Church has the distinction of being the oldest Catholic Church in Menominee, but the parish is not the mother parish of the city. History relates the fact that, prior to the establishment of the first parish, Catholics would cross the Menominee River to Marinette to attend Mass on the average of twice monthly. This does not mean that Mass was celebrated in Menominee. One of the contrary, the Holy Sacrifice of the Mass was offered on many occasions in a school building located at Kirby and West Streets. However, Catholics of Menominee were ever satisfied with attending the Sacred Liturgy month after month in another town. They wanted a church and a parish that they could call their own. These are the circumstances that led to the founding of the first parish, St. John's in 1872. As new persons and families appeared on the scene, they automatically joined the parish of St. John. After a time it was evident that the parish was heterogeneous as to nationality and language. There were people of French, Irish, German, Polish, Bohemian, and Belgian origin.

## Church Built In 1887

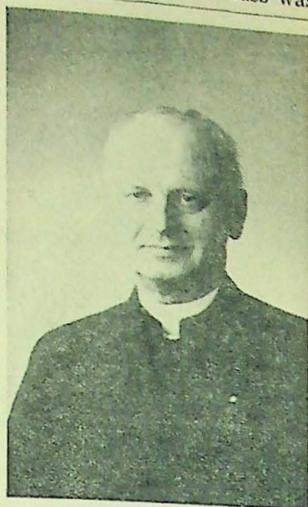
The lumber industry of this area attracted many, among whom was a rather large group of French-Canadians. As time went on, the number of French-speaking persons increased, and in 1886 they wanted their own parish where they would be cared for and instructed by French-speaking priests.

Bishop Vertin, the bishop of that time, gave his approval for the erection of the second parish, one which would be a French parish. The facilities of St. John's parish were placed at the disposal of the French people, who were to be cared for by Father Michael Letellier, the first pastor of St. Ann's congregation, until they could build and move to their own church. A settlement of \$4,000.00 was given to the French congregation to compensate for their work and financial aid toward St. John's.

## Provide For Rectory

The site for the proposed church and school on the corner of Ogden and Broadway (now Eleventh Avenue and Thirteenth Street) was purchased on the twenty-first of December, 1886, and the ground was broken the following Spring. During the Summer of 1887, the house and the lot adjoining the church property were obtained, and the house was remodeled to serve as a rectory. The church was completed and its dedication took place in September of the same year. The cost of the building of the church was approximately \$15,000.00, and by the time that Father Letellier was transferred in August of 1890, all but about one third of the total was paid.

The school, a two-story building behind the church, was readied, and it was opened in September of



Rev. Francis Geynet

1887 with the Sisters of St. Agnes of Fond du Lac as its teachers.

Father Hilary J. Rousseau was assigned to St. Ann's on the twenty-fourth of August, 1890, and served as the second pastor until his death on the nineteenth of November, 1891. During the interval between his death and the appointment of the next pastor, the affairs of the parish were cared for by Fathers Miller, Fournier, Papon, and Keller. Father Anatole Pelisson succeeded Father Rousseau and administered the needs of the parish for one year and five months until his death on May 28th, 1893. At this time the parish purchased ground in the public cemetery to serve as a place of interment for priests and sisters. The upkeep was to be cared for equally by the four parishes.

## School-Convent Site Transferred

Father Honoratus Bourion became the fourth pastor in June of 1893. Because of the overcrowded condition of the school, he purchased, in 1898, the residence of the Breen Family with its three lots on Ogden Avenue, located a block from the church, at the sum of \$3,500.00. In 1900 the school was transferred to this new site. In January, the Sisters discontinued staying with the Sisters in the German School and moved to the new living quarters prepared for them in the new school. At this time they opened a third classroom, and in the fall of 1901 a fourth. Father Bourion's plans to complete the school were halted by his poor health, which necessitated his re-

signation on the first of November in 1902.

On November 13 Father Achilles Poulin became the fifth pastor, and under his guidance many needed improvements were made. Some of these were: the placing of windows in the sanctuary, the purchase and installation of a pipe-organ, the remodeling of the vestibule and choir-loft, and the decoration of the church.

Sentiment and need called for making the school all French, so the Sisters of St. Agnes were requested to leave in 1907. The Little Sisters of Mary from Bay St. Paul, P. Q., Canada, succeeded them and they opened the school in September. Because of the use of French in the school, the enrollment dropped and the seventh and eighth grades were discontinued.

Father Raymond Jacques replaced Father Poulin on the first of July in 1911 and he remained the pastor until the twenty-fourth of March in 1916. On this day he was replaced by Father George Laforest.

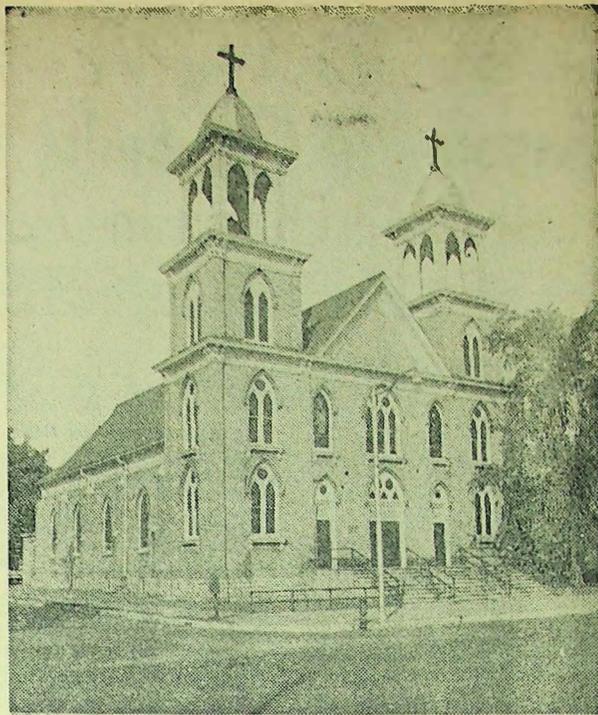
In 1917 a rather large addition was added to the school, French was made optional, and as a consequence, the enrollment of sixty-seven swelled to two hundred fifty. With more school facilities and three additional Sisters, the seventh and eighth grades were re-established. A music department and kindergarten were begun. Diplomas were given for the first time in June, 1918. In 1923 the Sisters of Mary left and were succeeded by the Franciscan Sisters of Christian Charity from Manitowoc, Wisconsin. French was dropped entirely and in 1924 the enrollment was restricted to about two hundred, due to limited classroom space.

In 1922 Father Laforest replaced the windows in the church, and, three years later he purchased a fourth lot for school grounds. In the same year he had the steeples of the church reconstructed, which were damaged by lightning.

## New Convent Finally Acquired

In October of 1927 the pastor of St. Ann's and the pastor at Flat Rock were interchanged. Father Francis Geynet, the present pastor became the eighth pastor of St. Ann's congregation. The following year a house was rented to serve as a convent for the Sisters so that a fifth classroom could be added to the school. The Sisters' living quarters remained in rented houses for ten years, and then a residence with its property were purchased at 914 Dunlap Avenue (now 1310 Eleventh Avenue). The house was remodeled to give the building the arrangement and facilities of a convent.

In 1939 the rectory was in need of repair, and some of the work that was done was: the renovation of the second floor, and the addition of an open staircase.



St. Ann's Church, Menominee

Due to distance, it was difficult for some of the parishioners to attend Mass, and under Father Geynet the Mission of St. Mary's was established on North Street. Father Geynet said the first Mass in the front rooms of the house. A second assistant, Father Edward Burns, was sent to St. Ann's to care for the Mission. The Bishop, promoting the Mission, changed the name to St. William's and appointed its first pastor.

As early as the first decade of the century the pastors of St. Ann's recognized the need of a new school. Collections for it go back to Fathers Poulin, Jacques, and Laforest. Approximately half the present School Fund was collected under Father Laforest. In 1950 a pledge drive was initiated to swell the Fund over a three year period. It proved successful.

## New School Building Going Up

An architect was hired to draw up plans for the new school, and he submitted his final plans in March of 1953. In April the ground was broken, and the new building is to be ready by September of 1953. The new building will measure 133 by 60 feet, and its exterior will be finished in a light tan brick. At present the plan calls for two classrooms to be completed, with a hall 67 by 52 feet. The hall is being constructed so that it can

be converted into four class rooms when needed.

The parish in 1890 had its first assistant in Father Joseph Boissonnault to aid Father Letellier. The poor health of Father Bourion brought help from Father Joseph Sauriol and Father Paul L. Golvan.

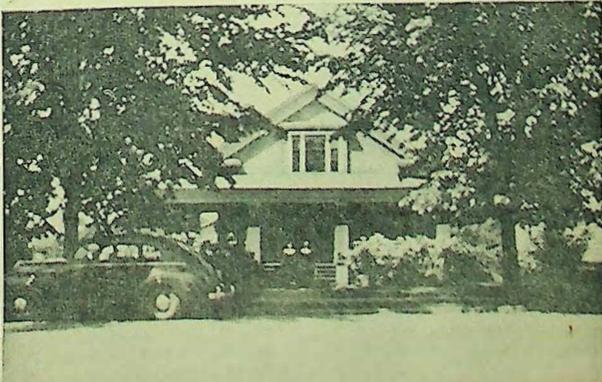
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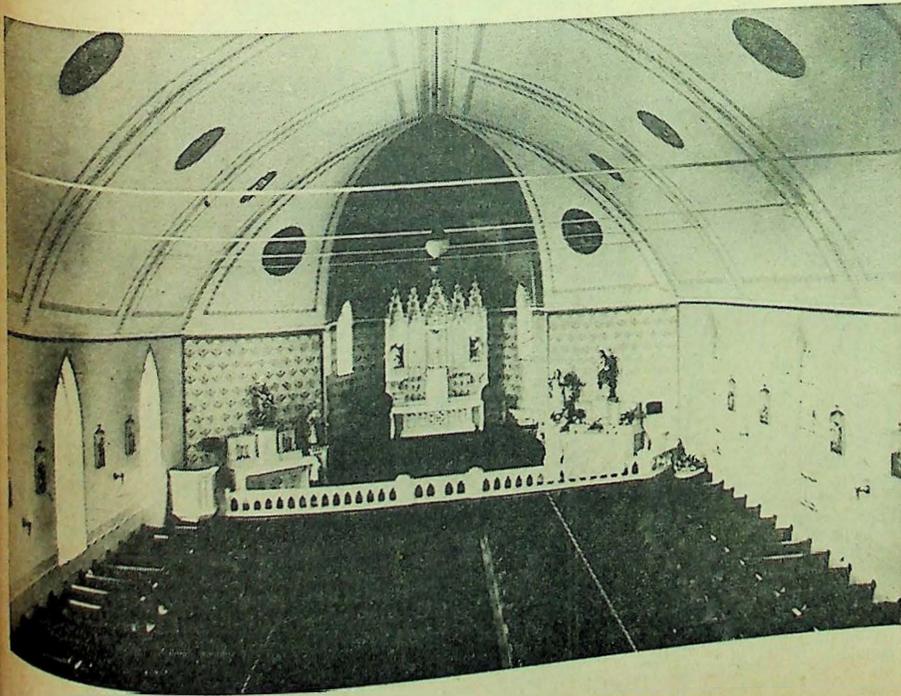
St. Ann's Rectory



Children in front of St. Ann's School



St. Ann's convent



Interior of St. Ann's Church

# Epiphany Parish Second To Separate From St. John's

The Church of the Epiphany is a branch of the original St. John the Baptist Church. Its members were the second group to withdraw from the mother-church to form a new parish. The burden of organizing the Congregation fell upon Rev. Fr. Melchoir Faust, who served as pastor of St. John's for three years before the separation.

## Church Dedicated In 1892

The present church site, at 10th Ave. and 10th St., was purchased from the Sisters of St. Agnes of Fond du Lac. The church was planned and built by the Golueke Brothers and Bang, who laid the foundation in the fall of 1891. The upper structure was started and completed in 1892. Bishop Vertin dedicated the church November 13, 1892. The main altar was a gift of Xavier Allgeyer.

The present bells were installed when the church was built. For many years following the installation of the bells, Frank Golueke, Sr. and Frank Moerchen would climb to the belfry each Sunday and together would strike out simple hymns by tapping the bells with small hammers. The art of bell-tapping in the church was lost with the death of these two men.

## Rectory And Convent Provided

The house and lot adjoining the church on the west were bought on May 4, 1892, for use as a rectory and on September 7 of that year, Fr. Faust purchased additional property and two small buildings. They were immediately moved to a site at the rear of the church and remodeled into a home for the Sisters of St. Agnes.

During absences of Fr. Faust, who was summoned by the late Bishop Vertin to be his companion in the last years of his life, substitutes at the local church were Fr. John Henn from March to August 1897, and again from May to August 1900, and Fr. Alexander Hasenberg in April and May of 1898.

## Fr. Neumeier Served Parish 32 Years

On October 25, 1901, Father Faust was assigned to the Diocesan Orphanage at Assinins and Rev. Fr. Joseph E. Neumeier took charge of the parish on the day he left. The congregation was served by Fr. J. Neumeier for 32 years — until his death in August, 1933.

From September, 1933 until May, 1935, the affairs of the parish were administered by Salvatorian Fathers. Fr. Peter Manderfield was assigned to the church in May, 1935, and he remained until his death in December, 1937. The interior of the church was redecorated during his stay here.

The next pastor was Fr. Sebastian Maier, who came to Menominee in April, 1938, and remained

until his transfer to Escanaba, in November of 1946, when he was succeeded by Fr. Joseph Schaul.

## Fr. Maier Adds Church Hall

While Father Maier was in Menominee, the basement of the church was remodeled into a modern church hall and the weekly Novena to Our Sorrowful Mother, the first to be instituted in the Marquette diocese, was started in the fall of 1938.

In the eighteen months of Father Schaul's administration, the walls and ceiling of the church were cleaned, a new set of Stations of the Cross and the Sorrowful Mother Novena plaques were hung. Later in the year men of the congregation installed sponge rubber and leatherette pads on all the kneeling benches. The stations, plaques and material for the kneelers were gifts of parish families.

Over the years several parish societies have come into being. The Holy Name Society, the Confraternity of Christian Mothers, Parent-Teachers Association, the Men

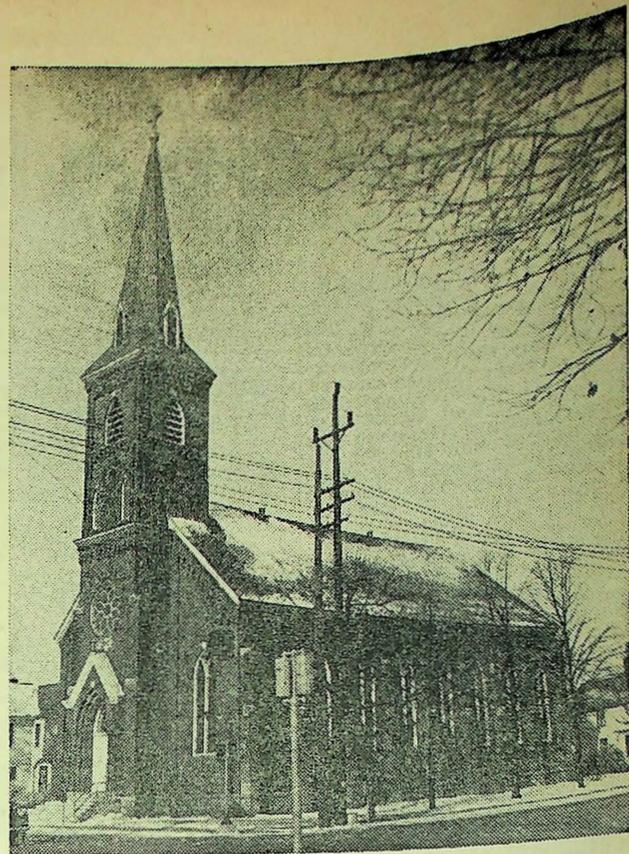
## Priests Ordained From The Parish

1915  
Rev. Frank Seifert (deceased)  
1932  
Very Rev. Joseph Seifert  
1940  
Rev. Charles Herbst  
1948  
Rev. Patrick Frankard  
1949  
Rev. Kenneth G. Bretl

## Sisters From The Parish

Sisters of St. Agnes  
Sister M. Phillipa  
Sister M. Joel  
Sister M. Verona  
Sister M. Judeen  
Sister M. Alwin  
Sister M. Estelle  
Sister M. Aloysius, Carmelite  
Sister Marion Joseph, C.S.J., Carondelet  
Sister M. Basilla, Sister of Holy Name

Foresters, and the Women's Catholic Order of Foresters comprise these active groups.  
Rev. James J. Schaefer, who was



Epiphany Church, Menominee

appointed pastor of Epiphany Church on June 26, 1951, continues to serve in that capacity in this Centennial Year.

the dairy and poultry farm—all these make the present set-up nearly self-supporting. God has blessed the prayers and labors of the Society and rewarded the trust and confidence of the people of Menominee and of the Diocese of Marquette.

Under the direction of the present superior the Rev. Harold Raum, S.D.S., the Salvatorian Fathers greatly help the clergy of the Diocese by supply duty. More than this, many of the priests of the Upper Peninsula made their preparatory studies with the Salvatorian Fathers. To this day seminarians of the diocese are sent to St. Nazianz and Jordan for their minor seminary training.

## Desire To Serve

Experience has repeatedly shown that reason alone is not sufficient for bringing about rational solutions. Much energy and great dedication are also needed. He who represents the interests of others, who labors for them, must be consumed by the desire to serve. He must believe in the justice of his own cause and must dedicate himself disinterestedly to a great work.—Pope Pius XII.

# Jordan Seminary Menominee

A visitor to Menominee never fails to ask about the imposing group of buildings so beautifully located within the city limits on a tract of about one hundred acres, so convenient to the business section of town. They refer to Jordan Seminary, staffed by the Society of the Divine Savior.

The nucleus of the present plant was constructed in 1907

by Menominee County for the purpose of conducting an agricultural school. In 1929, however, financial difficulties forced the closing of the project. It was financial difficulties again which caused its successor, the Michigan Military Academy to cease operations in 1931 after a one year tenure of the buildings.

In 1932, the Fathers of the Society of the Divine Savior, better known as the Salvatorian Fathers, leased the institution with the intention of establishing a co-educational college open to qualified applicants of any race or creed. The Society planned to purchase the property later. This action in Menominee was in line with two of the chief purposes of the Salvatorians, the Christian education of youth and the assistance of the diocesan clergy. In the Upper

Peninsula the latter purpose previously had been served only with great difficulty, since the Fathers had to travel from their distant headquarters in St. Nazianz, Wisconsin.

After extensive repairs and improvements had been made, the school opened its doors in the fall of 1932. Jordan College, named after Father Francis of the Cross Jordan, Founder of the Society of the Divine Savior, was soon beset by many difficulties, primarily financial.

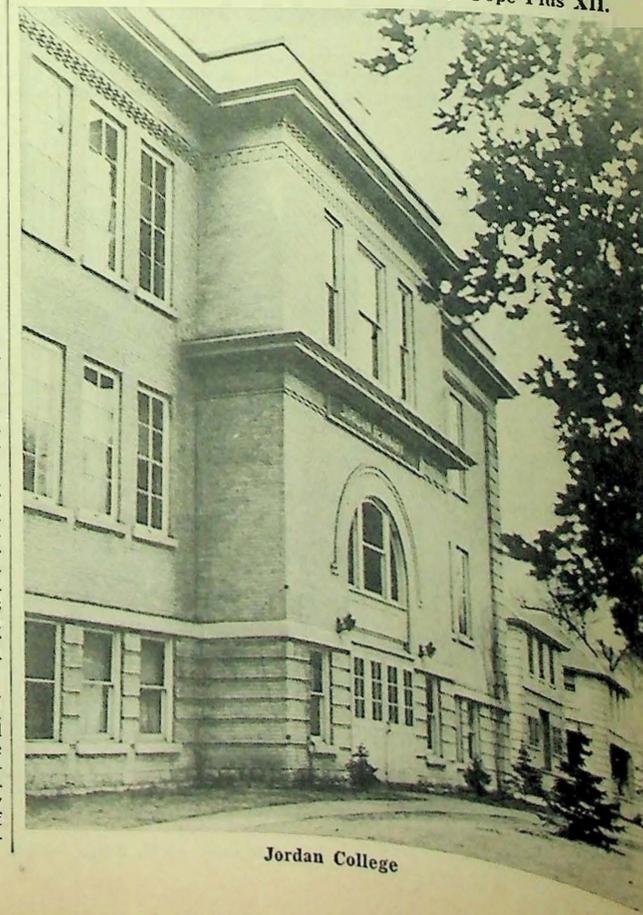
Seven years of hard work during which the Fathers did manage to add a three-story monastery building came to an end in June 1939 with the closing of Jordan College. The seven years, however, were not a total loss, for the good will and friendship then created between the Fathers and the people of Menominee and the Upper Peninsula remained.

In 1940, for the sum of \$25,000 the Salvatorian Fathers purchased the property from the city outright but because of a shortage of priests only a skeleton staff was maintained for the next few years. The purchase price together with the expenses for new buildings and necessary improvements, added to the debt incurred during operation of the college amounted to a cost approaching \$400,000.

In 1946, the Holy See and the Bishop of Marquette granted permission for the novices of the Society of the Divine Savior to spend their year of probation in the religious life at Menominee. This Jordan College became the Salvatorian Novitiate.

Always partial to belated vocations, since their founder himself had not begun his seminary studies till the age of twenty-three, the Salvatorian Fathers in September 1949 opened a seminary department in Menominee. Jordan Seminary, as it is known today, offers accelerated courses to "special students" thus preparing them for entrance into the college department of any regular seminary.

An important event in the history of the institution occurred in 1947. In that year the Provincial Headquarters of the Society of the Divine Savior was moved to Menominee. From this office are directed the labors of all the Society members in this country and of the American members in the foreign missions.



Jordan College

## Officers Serving Parish Societies During Jubilee Year—1952

### HOLY NAME

William Van de Hei, president  
Frank Slapekas, vice president  
Joseph Fox, secretary  
Stephen Parent, treasurer

### CONFRATERNITY OF CHRISTIAN MOTHERS

Mrs. Joseph Pfankuch, president  
Mrs. Leonard Potter, vice president  
Mrs. Frank Schick, secretary  
Mrs. Frank Kohlbeck, treasurer

### P. T. A.

John Marx, president  
Audrey Pluth, vice president  
Edward Troutner, secretary  
Dorothy Kollross, treasurer

### MEN FORESTERS

Simon Lindner, C.R. Joseph Pietsch, F.S.  
Vincent Champe, V.C.R. George Braun, treasurer  
Joseph Kiefer, B.C.R. O. F. Mantei, speaker  
John Hirschfeld, R.C. John M. Streidl, auditor  
Nick Faber, trustee

### W. C. O. F.

Mrs. O. Sonntag, C.R. Mrs. J. Hoffman, R.S.  
Mary Streidl, V.C.R. Mrs. L. Povalski, F.S.  
Mrs. W. Mellberg, treasurer

# Third Group Leaves St. John's To Form St. Adalbert Parish In 1890

Toward the end of the nineteenth century, the church in the United States experienced what has been called the struggle of nationalism. For many decades, multiple thousands of immigrants from the Catholic nations of Europe had been swelling the membership of American Catholicism. Being of completely different background and language, the various national groups frequently found it hard to live in perfect accord. Thus, foreign language parishes emerged throughout the nation as parochial units designed for one national group alone.

This national tension was reflected in Menominee during this same period. Previous to the 1890's, Catholics of all national groups belonged to the original parish of St. John the Baptist. In 1890, however, the Polish families began a withdrawal from the mother parish. Under the leadership of three Polish immigrants, this withdrawal culminated in the founding of St. Adalbert's Polish parish.

Because the families involved in the new venture had come from the various historic partitions of Poland, they were highly diversified in background and feeling. To weld them into an organized unit was the task of their first pastor, Fr. Julius Papon. In spite of his efforts, the young priest failed to achieve a bond of unity between himself and the people. In spite of this failure, the first pastor did succeed in inspiring his parishioners to build their own church. The initial structure was completed up to its roof when Father Papon was transferred.

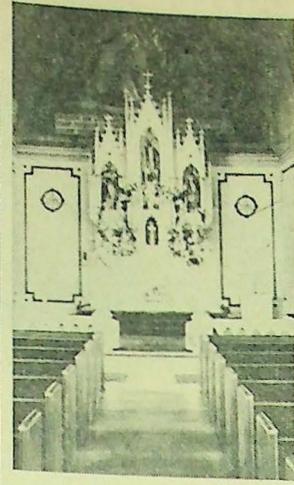
The succeeding priest had been carefully chosen for his difficult task. Young and energetic, Father Stanislaus Baranowski endeared

himself to his people from his first days in their midst. With prudence and resourcefulness, the second pastor caused the unfinished church to be completed. In another two years it received an exterior brick veneer under his direction.

Unfortunately the fruitful ministry of Father Baranowski was sadly terminated by his untimely and early death. Still remembered in the parish, many prayers are yet offered for his priestly soul.

After the death of Father Baranowski, eight priests followed in the pastorate of St. Adalbert's during the next six years. In 1898, Father Papon returned to resume his duties as pastor. The lack of unity which characterized his first administration unfortunately was repeated. Among other things, particular dissension developed over the question of a parochial school. The trouble grew so fierce and even so violent that the Bishop of Marquette was forced to have recourse to the civil law to vindicate his apostolic authority.

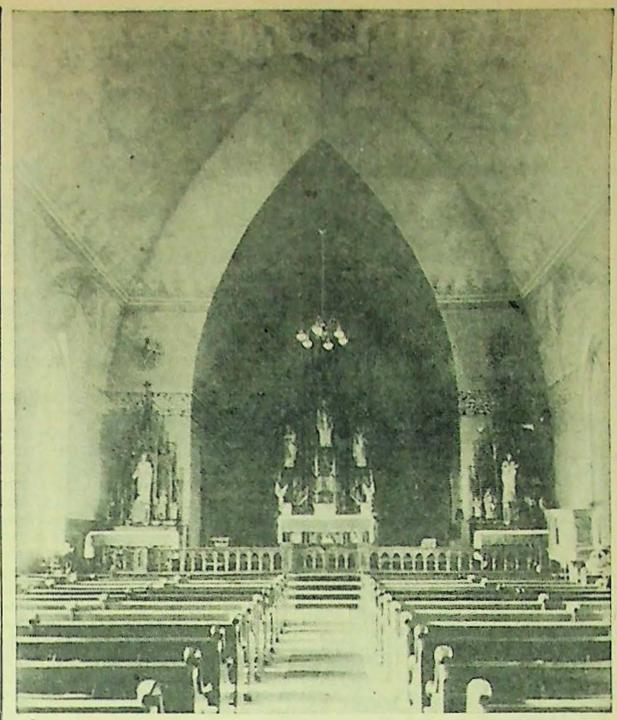
In time the struggle subsided but serious damage had been done to the fabric of parish unity. This was easily seen in the dwindling parish roster. Many families transferred to the other parishes in the city. From some 250 registered members, St. Adalbert's retained



St. Adalbert Church, Menominee

only sixty-five families. This failing condition continued until the sudden death of Father Papon at Birch Creek on April 6, 1917.

Once again, it was necessary to choose a priest of versatile ability and adequate Polish background. The choice of Bishop Eis was Father Victor A. Karch. The new pastor took office on July 26, 1917. In addition to his duties at St. Adalbert's, Father Karch also was charged with care of the mission churches at Birch Creek and Sobieski. Endowed with a complete understanding of the language and customs of his people, the genial



Interior of St. Adalbert's in 1917

pastor proceeded towards a re-organization of the parishes entrusted to him.

In a material sense, Father Karch's first project was the re-furnishing of the rectory. At this time, a new hot water heating plant was installed. In another decade, the interior was completely rebuilt and modernized. At this same time a sun porch was added to the rectory. The entire project cost little in view of the fact that the artisans and laborers of the parish generously gave of their services.

From his earliest days in the parish Father Karch turned his attention to the improvement of the church building. Under his impetus, the men of the parish excavated the present basement. The walls of the old building were reinforced and a concrete floor was laid. Soon after when a modern kitchen and a ventilating system were installed, the parish was endowed with a beautiful hall. Functional furniture gave the new addition a striking effect.

This great improvement to the parish plant was followed by the installation of a new hot air heating plant that replaced the old camp stoves fed for years with lumber slabs.

During the administration of Father Karch the upper church has also been remodelled and completely redecorated.

The fourteen large windows of stained glass were repaired and given storm glass casements with ventilators. At the same time, the steeple was reinforced with new materials and the choir lift was thoroughly rebuilt. Much to the satisfaction of the congregation a new pipe organ was installed to replace the old reed one that had served beyond its years.

The interior of the church was also redecorated to its present grandeur. Frescoed three times, the church received a mural over its high altar depicting the Coronation of the Blessed Virgin as Queen of Heaven. The striking effect was increased by the fact that the mural had been designed by the pastor. At the same time, the church's three altars were recut to harmonize with the new decoration. The total effect was enhanced by the addition of two beautiful rugs laid on the sanctuary floor.

When the original sacristy was gutted by fire and many of its vestments destroyed, Father Karch set out to rebuild and refurnish it. His success in the project is seen in the present sacristy and striking vestments retained by the parish. In addition to this sacred vesture, many beautiful and varied furnishings can be found on the altar—donations of the good-hearted and generous people.

One of the most striking features of St. Adalbert's parish over the years has been its fine tradition of church music. The present pastor, a

great patron of this art and a musician himself, has constantly supported the parish choir.

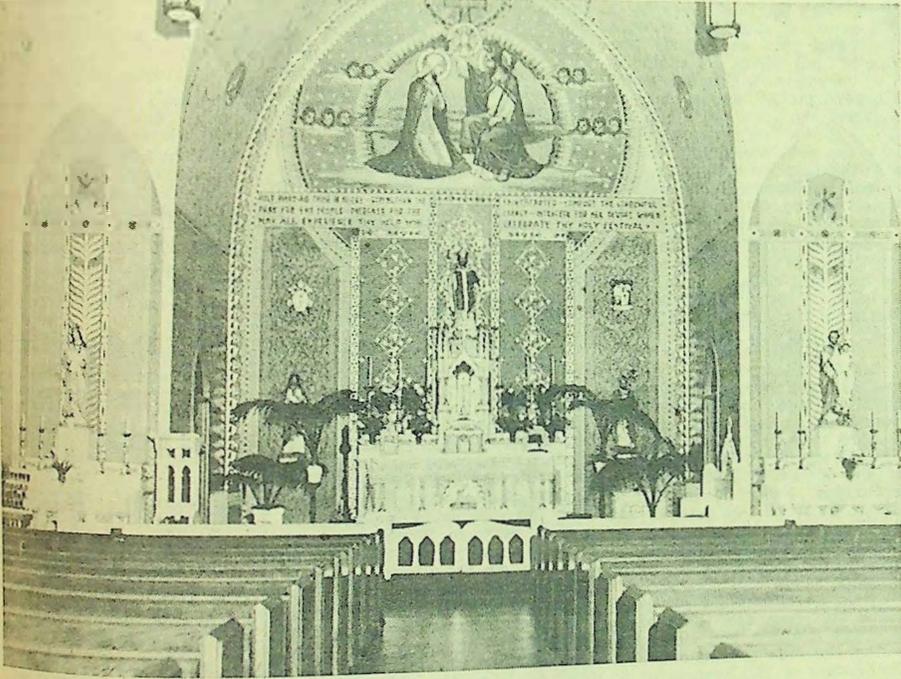
In the first months of his pastorate Father Karch encouraged his parishioners to form a choir. In time such an ensemble was organized with Mr. Ray Pribek as director and Misses Helen and Elizabeth Herscheid as organists. This choir, famed for its excellence, lasted up unto the years of World War II when many of its personnel went into the service. At present, it is the practice for the congregation to do much of the singing.

In addition to its choir, St. Adalbert's has had other well organized societies. The children are likewise closely organized. These young members of the parish are instructed in their holy religion once a week and a religious vacation school is held each year.

It is perhaps because of this highly organized parish life that for the last seven years, each marriage occurring within St. Adalbert's parish has been in the household of the Faith.

Over the years, St. Adalbert's has had to struggle to keep its identity. After the initial struggles and dissensions, the rebuilt parish suffered a severe blow in the J. W. Wells lumbermill fire of 1931, when sixty-four of its families left unemployed moved to the larger urban centers. Again in 1940, its roster was reduced by the formation of St. William's territorial parish which separated forty-two families from St. Adalbert's. In spite of these serious losses, however, God has sent an increase through conversions.

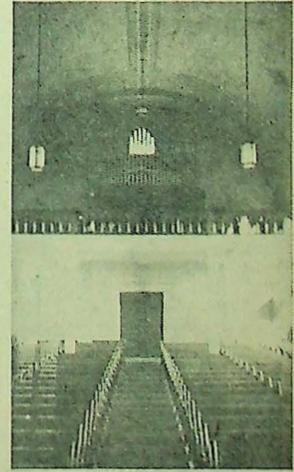
During this centennial year of 1953, it is the fervent prayer of the pastor and people that they will remain devoted to Christ in His Sacraments and will continue the work of their salvation.



Interior of St. Adalbert's in 1933



Former choir of St. Adalbert parish



Interior of St. Adalbert in 1922  
Choir loft with organ

# St. William's Established In Menominee In 1941

Recognizing the need for a new parish in the newly developed northern part of the city of Menominee, the Most Rev. Francis J. Magner, Bishop of Marquette, began the active promotion of this project in 1941. The Diocese purchased the Eugene Houe property on No. State St. and Taylor Ave. (now 10th St. and 38th Ave.) on June 23, 1941 at a cost of \$5,200. A generous donation of \$5,000 was received from the Most Rev. William O'Brien, president of the Catholic Church Extension Society. The purchase was handled for the Diocese by Fr. Francis Geynet, Pastor of St. Ann's, Menominee. The property has a frontage of 247 ft. on 10th St. and 183 ft. on 38th Ave. The residence is an 8-room, two-story frame structure, and was built about 1900.

The first meeting of the Catholics in the area was called by Fr. Geynet on June 26, 1941, and was attended by about 30 persons. Already assisted by Fr. Wilfred Pelletier, Fr. Geynet was assigned a second assistant, Fr. Edward Burns, to care for this Mission of St. Anne's, to be known as St. Mary's Mission.

The front rooms of the residence, connected by wide arches, were fitted as a temporary chapel, and Holy Mass was celebrated for the first time on Sunday, June 29, 1941. Two Masses were offered every Sunday thereafter, and regular catechism classes were held on week days. The Mission grew rapidly and by the spring of 1942 there were over 80 families registered.

Plans for the new Church were begun early in 1942. The following Parish committee was appointed: Albert Prucha, Sr., Albert Multerer, John Vogltanz, Michael Wautlet, Herman Braun and Felix Tessier. Many others helped with the planning, and it was decided to build a frame structure with a full basement. Plans for the new church were drawn by Albert Prucha Sr., who was named chairman of the building committee. Albert Multerer was chief foreman and carpenter for the construction work, which began immediately after the signing of the contract on April 7, 1942 with the Potter Lumber Co. of Stephenson.

There are many stories of the enthusiasm with which the parishioners (and non-Catholics in the area, too) volunteered their labor. When the concrete floor was poured, volunteers worked all night, and when the roof was put on nearly 100 men were on hand. Wartime restrictions on building material and equipment were being imposed in rapid succession, but each necessary item was obtained just in time, sometimes by a matter of a few hours. The contractor was paid \$12,218.48 and this amount was borrowed from the Diocesan Fund. This does not include the amount saved by the volunteer work of the parishioners, which is estimated at something over \$2,000.

The building is of traditional frame construction, 84 feet long and 38 feet wide. Seating capacity is 304 persons. The ceiling is 14

feet high, the gable 26 feet, and the cross on the bell tower at its peak is 49 feet from the ground. The walls and ceiling are of tiled celotex, and the windows are of green art glass. The Hall is 36 by 60 feet, with an 8 foot ceiling.

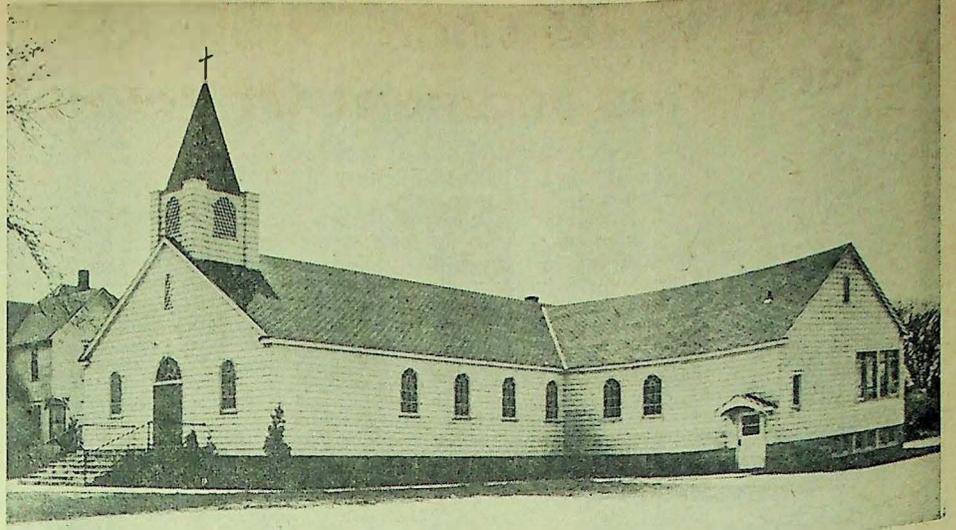
The main Altar was built and donated by Mr. George Gibout, in memory of his wife who died February 15, 1942. The circular bronze tabernacle was given by Mr. and Mrs. Leo Kolaszewski.

The Church was dedicated on August 9, 1942, by the Most Rev. William D. O'Brien, Auxiliary Bishop of Chicago, and president of the Catholic Church Extension Society. The dedication Mass was offered by Bishop Magner and the Mass was chanted by the choir from the Dominican Summer camp at Hayward Bay. Deacons of honor were the Rt. Rev. Msgr. Joseph L. Zryd, Chancellor of the Diocese, and Fr. Oliver J. O'Callaghan, Secretary to Bishop Magner. Deacon and Subdeacon respectively were Fr. Victor Karch of St. Adalbert's, Menominee, and Fr. Martin Melican of Marquette. Solemn Benediction concluded the dedication ceremonies, after which the Altar Society served a dinner in the parish hall.

Father Oliver J. O'Callaghan, then Secretary to Bishop Magner, was in charge of the dedication ceremonies. He offered the first Holy Mass in St. William's Church on the day of dedication at 8 a.m. The decree of erection issued by Bishop Magner had been published in all the Churches of the City on the previous Sunday and became effective on August 9, 1942, the day of dedication. By this decree, St. Mary's Mission of St. Ann's Church became St. William's Parish. Bishop Magner appointed as first administrator the Rev. Robert J. Monroe who had been assistant at St. Mary's, Sault Ste. Marie. His appointment was effective on August 12, 1942.

When the great day of dedication was over much work remained to be done: the sacristy and sanctuary were devoid of furnishings; the house was unfurnished and in need of many repairs. In a spirit of lively enthusiasm, and with the unusual resourcefulness which is characteristic of the parishioners, a program of repairs and improvements was gradually completed during the next five years. With the help of many volunteers, a few donations and the Altar Society, the necessary furnishings were obtained. Vestment cabinets and shelves were built, the sanctuary enlarged and the pews re-spaced. The pulpit was donated by the Knights of Columbus, Menominee Council 646. Joseph B. Gallenberger, in memory of his son, donated a set of Papal and American flags and a complete set of white vestments. A church bell, weighing 646 pounds, was purchased from the old mission at Nathan and was blessed by Fr. Francis Geynet on November 2, 1944. The original bell was a small one erected in the large willow tree in front of the rectory.

In 1946 a new ceiling for the church hall was donated and in-



St. William's Church and Classrooms

stalled by the men of the parish, who also built the furniture for the hall, installed drain tile and completed many other repairs. The old garage was removed and a new one built onto the corner of the rectory, in the place of the old sun porch.

During 1947 the physical appearances of the property continued to be improved. The stream running through the corner of the grounds was bridged with concrete, the parking lot enlarged and a driveway built around the church from 10th street to 38th avenue. During this year a new Hammond organ was installed at a cost of \$2,192.00.

One of the outstanding events of 1948 was the mortgage burning. This took place on May 23rd, the date of the last payment on the original indebtedness of \$12,218.48. Since the total revenues in 1942 averaged about \$40 a week this meant that an intense program of fund raising activities had to be inaugurated. Through weekly benefit parties, annual bazaars, anniversary picnics and other activities, plus a few generous donations, the debt was liquidated. To mark this occasion a 76 page booklet was published, giving an illustrated history of the parish and its societies and activities.

Since the mortgage burning, improvements continued. An asphalt tile floor was installed in the parish hall at a cost of \$1,131.25. The interior of the rectory was extensively modernized. A well equipped parish office took the place of the old classroom. The dining room and parlor underwent major alterations and the kitchen was brought up to date by the installation of modern equipment.

In the meantime the parish had steadily increased in the number of families — from 90 in 1942 to 160 in 1948, to the present 213 families. This increase brought with it the problem of adequate facilities for instructing the children.

Catechism classes for all grade school children are held every Saturday morning and every day during the June Summer School. The Sisters of St. Francis of St. John's parish, Menominee, conduct the classes. When one of the summer school classes had to be held in the parish garage due to lack of room, plans were drawn

up to build an addition onto the church for catechetical purposes. Harry Gjelsteen, architect, submitted plans for a 30 by 35 feet wing addition to the north side of the Church. His estimated cost was \$13,000. With the approval of Bishop Noa, the ground breaking ceremony took place on September 10, 1951. A pledge-drive was undertaken to finance this new construction. Some of the parishioners pledged labor; others to give 50 cents a week instead of their usual 25 cents; and a large number pledged to give \$40 over a 4 year period. Money for the project was borrowed from the Diocesan Fund and a local bank.

The addition is designed primarily as a Catechetical School having one classroom on the main floor and one in the basement. The upper classroom also serves as a parish library and is so arranged that it can accommodate an overflow crowd from the church. Albert Multerer was hired as superintendent of the construction and much of the labor (500 hours) was donated by the men of the parish. The completed and furnished addition cost \$10,053.73, and included in this is the new confessional and an enlarged kitchen in the parish hall.

This annex was almost completed when Fr. Monroe, who had been Administrator of St. William's from August 12, 1942, was named pastor of St. Sebastian's Church, Bessemer, and the Rev. Oliver J. O'Callaghan, pastor of Sacred Heart Church, Champion, was appointed pastor of St. William's. These changes were effective April 22, 1952.

After the new pastor's arrival a few finishing touches were made on the classrooms and plans for the observance of the 10th anniversary of the parish were made. This was celebrated in August by a High Mass in thanksgiving followed by a dinner in the hall and a picnic on the Church grounds. Then, in September, the Lloyd Manufacturing Co. donated generous pieces of sponge rubber trimmings and the men of the parish and employees (including non-Catholics) of the upholstery department of the plant covered all

the kneelers in the Church. The leatherette covering and materials which had to be purchased were taken care of by a generous donation from Mr. Henry Truckey of Detroit. At the same time rubber-sponge pads for the Communion rail were donated by Mr. and Mrs. J. A. Burns of Sault Ste. Marie. At the end of 1952 the total indebtedness of the parish amounted to \$2,000.

But the new addition brought with it two acute problems: heating, and sacristy space. The original warm-air heating plant proved entirely too small for the enlarged heating area. Plans to install a hot-water heating system are being considered. To provide for an adequate sacristy, a wing addition 20 by 24 feet to the south side of the church, is being contemplated. The main floor of this annex will serve as a sacristy and storage room for the Altar decorations and the basement as the new boiler room.

### Parish "Firsts"

First Holy Mass: in St. Mary's Chapel, June 29, 1941, by Fr. Francis Geynet; in St. William's Church, Aug. 9, 1942 (8:00 a.m., by Fr. Oliver J. O'Callaghan).

First Baptisms: in St. Mary's Chapel, July 6, 1941, Lawrence R. Miller; in St. William's Church, Aug. 16, 1942: John Lemire, John Tappy, Rodger Boye.

First Wedding: in St. William's Church: Leon Chevalier and Anne Velich.

Baptisms to June 1953 — 364 including 47 converts.

CHAPPELL  
ZIELINSKI

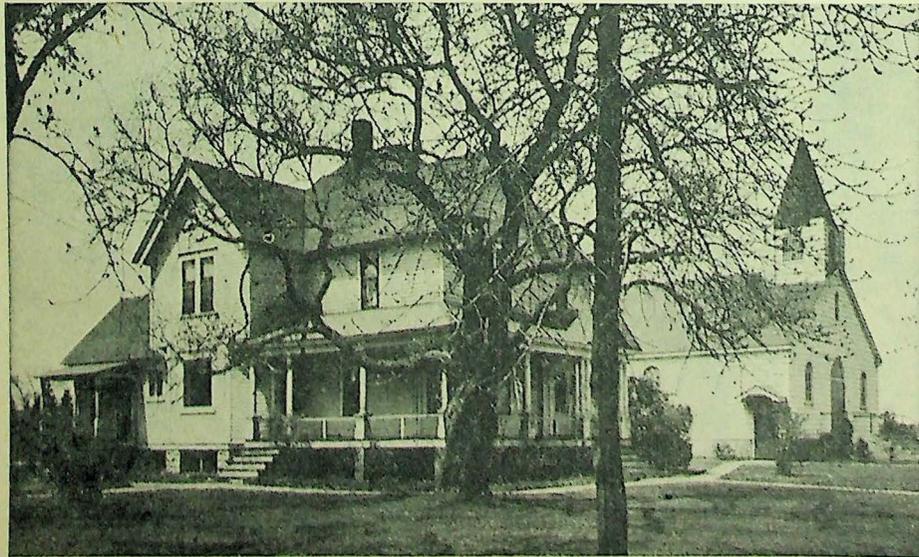
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Northern Michigan Edition August 30, 1953



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# St. Mary's Mission, Sobieski; A Gracious Segment Of Poland

In the picturesque community of Sobieski, one finds, as its name suggests, a gracious segment of old Poland. Easily the most striking feature of the little town is the beautiful gothic structure of St. Mary's church.

In 1906, five Polish immigrants founded the Catholic parish of Sobieski. The initial action of these men gave impetus to the beautiful faith of the Poles in that immediate area so that a church was built shortly thereafter. Two years later in 1908, the original structure was dedicated to the glory of God under the patronage of the Blessed Virgin Mary.

The first church was no architectural masterpiece to be sure. A common building of ordinary construction, it had no sanctuary or sacristy but did provide a decent place in which the Holy Sacrifice could be offered. This pioneer structure served the original small parish of eight families until 1945, when it was replaced by the present imposing structure.

After its dedication in 1908, the first church was attached to St. Adalbert's Polish parish in Menominee. This arrangement has continued up to the present day, with the exception of a six year period. For two years the Rev. N. H. Nobisch was in charge of the Sobieski church. At that time the priest was also chaplain of St. Joseph's Hospital in Menominee. For another four years, the Rev. Charles Fox attended St. Mary's parish from Birch Creek.

In time, however, it became apparent that a Polish priest was needed to give adequate care to the parish in Sobieski. For this reason the Most Rev. Joseph C. Plagens returned the care of St. Mary's to the pastor of St. Adalbert's in Menominee.

The priest who received the care of St. Mary's church was the Rev. Victor Karch. Father Karch was no stranger to the families of Sobieski, having been their pastor

for a number of years before. From the first month of the country parish's return to St. Adalbert's, Father Karch envisioned a new church. After a good deal of planning and continued effort, the old church was almost completely dismantled and rebuilt from the ground up. To beautify the new structure a sanctuary and two sacristies were added. Since most of the labor was generously donated, it was possible to keep the cost of the new edifice down to \$6,800. It is interesting to note that most of the lumber came from timber that grew on the parish cemetery land. One of the parishioners cut the lumber and properly seasoned it in the open air.

In line with its new appearance, the church was given a new set of fourteen beautiful stained glass windows, at the cost of \$1,000. A modern heating plant, electric lights, new altars, modern seating and a choir loft completed the renovated structure.

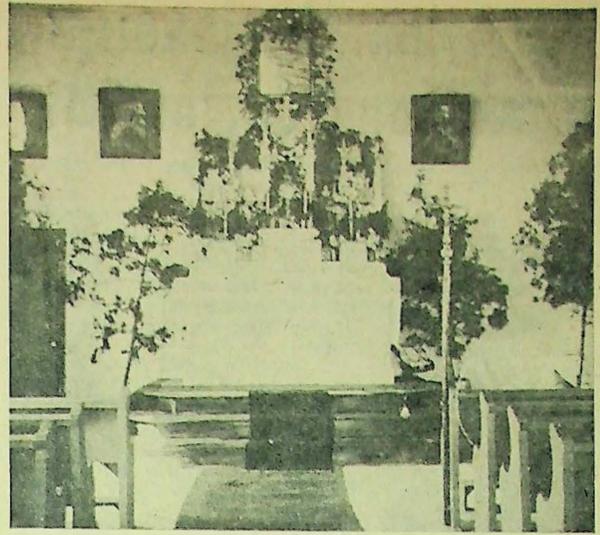
The Catholic life of St. Mary's parish is built upon the deep devotion of its people. At the time of its organization, only eight families made up its roster of membership. Today that number has increased to thirty-six families, mostly of Polish nationality.

A compact unit in itself, St. Mary's parish, though still a mission, is well organized. The Confraternity of the Most Holy

Rosary is quite active. Each Sunday before Mass, the ladies of the society meet to recite the rosary. Sometimes, the Marian prayer is chanted according to an old Polish melody.

Following an old world custom, the men and women still sit on different sides of the church. Until very recently, this arrangement loaned itself well to the Polish chanting of the Office of the Blessed Virgin, in alternating fashion.

The men of the parish are formed into an active Holy Name Society. Each group is extremely faithful in observing its monthly Communion Sunday. The parish also has a well organized young peoples club. Indeed, the membership of St. Mary's church is so closely knit that no marriages have



Altar in St. Mary's Church

occurred outside the household of the faith.

The little parish has also given two parishioners to the religious life.

The mission church of St. Mary can be reached from the city of

Menominee on Highway 577 by passing Jordan Seminary, then turning onto the River Road and proceeding for thirteen miles. The church stands on an elevation which overlooks the neighborhood for eight miles.

## Birch Creek Church Began As Mission Of St. Adalbert's

FROM NOTE BY THE REV. WILLIAM SCHICK

Along with the development of the city of Menominee, its suburban areas were populated.

In the closing decade of the last century the town of Birch Creek began to receive large numbers of workmen and their families. Before long, Father Francis X. Becker was in their midst bringing the consolation of religion to the often times dreary conditions of the frontier. Father Becker did not remain long in the area but it is probably that he stayed long enough to found a definite parish.

For the next forty years Holy Trinity remained a mission parish. During this time, Catholic missionaries and the priests of Menominee came for Sunday Mass. By the early years of the present century a rather sturdy church had been built and with it a stone rectory.

During the pastorate of the Rev. Julius Papon at St. Adalbert's church in Menominee, Birch Creek became a mission of that parish. This action was taken by the Bishop of Marquette to compensate the Polish speaking parish for its dwindling membership. The decline in the lumber industry had caused many families to move into other parts of the mid-west. For various reasons, Father Papon took up his residence in Birch Creek. It was he who built the stone rectory for this purpose.

After Father Papon's death the church was tended by Fr. Victor Karch of Menominee who came periodically to offer Sunday Mass. In 1932, the Rev. Charles Fox was appointed the first resident pastor of Holy Trinity church. After a lapse of thirty years, the old rectory had been disposed of. It was necessary then, for Father Fox to build a rectory without delay. In five months after his arrival, the present rectory was ready for occupancy. During the eight years of his pastorate he worked zealously until a malignant sickness brought to an end his young life. The good priest died on July 28, 1939. His parents buried him in his birth place, Pittsburgh, Pennsylvania.

On August 25, 1939, the second pastor of Holy Trinity Church arrived in the person of Father Anthony Oehlerer. During his pastorate the debt of the parish was liquidated and a parish hall was obtained. During the remainder of his administration in 1949, Father Oehlerer continued a program of spiritual building and material improvement. The Rev. Frank J. Ignatz succeeded Father Oehlerer in the fall of 1949. During his time in addition to his pastoral activity, Father Ignatz directed a program to reinforce the material aspects of the parish.

When Father Ignatz was transferred to the Church of St. Mary in Gaastra, Fr. Joseph F. Schaul succeeded him. Staying but a short while the beloved priest was ap-

## St. John's Was First Parish In Menominee

Continued from page 116A

in the church sanctuary. New side altars and statue pedestals of similar design were made in the plant of the Bresnahan Wood Products Co., here and presented to the congregation by Mr. and Mrs. P. H. Bresnahan.

### Keep 75th Jubilee

On Sunday, June 27, 1948, occurred the public observance of the feast of St. John the Baptist, titular parish festival, and on the same day Father Corcoran and his flock celebrated the 75th anniversary of the founding of the parish.

Assisting Father Corcoran as deacon and sub-deacon of the Mass were former altar boys of his in Iron Mountain, the Rev. Fr. Robert J. Monroe, pastor of St. William's Church, and the Rev. Fr. Patrick W. Frankard of Menominee, who was ordained to the priesthood on May 30, 1948. Master of the ceremonies of the Mass was the Rev. Fr. Albert Pelissier of Iron Mountain.

The Most Rev. Thomas L. Noa, Bishop of the Marquette Diocese, was enthroned as guest of honor at the anniversary celebration, and also seated in the sanctuary was the Most Rev. Stanislaus Bona, Bishop of the Green Bay Diocese. The Rev. Fr. Francis Geynet, pastor of St. Ann's Church, and the Rev. Fr. Victor Karch, pastor of St. Adalbert's Church, were deacons of honor to Bishop Noa, and the Rev. Fr. Joseph J. Dunleavy was master of ceremonies to the Bishop. Rt. Rev. Msgr. John T. Holland of Marquette preached the anniversary sermon.

Later in the same year, 1948, Father Corcoran was to have celebrated the golden anniversary of his priesthood, but serious illness intervened to end his active ministry, and he died on August 26, 1948. During his illness and up to the appointment of his successor, the parish was administered by the Salvatorian Fathers of Jordan Seminary.

### Recall Fr. Corcoran's Radio Work

In the death of Father Corcoran both parish and Diocese lost an able administrator, an accomplished scholar, and a zealous and powerful defender of Catholic doctrine. During the last fifteen years of his priestly life he conducted a weekly radio broadcast over stations in Calumet and Marinette, and brought the teachings of the Catholic religion into the homes of innumerable thousands who other-

pointed chaplain of St. Francis Hospital in Escanaba.

The former chaplain of the Escanaba hospital, Fr. William F. Schick, is the present administrator of Holy Trinity parish. At the present time a hundred and thirty families worship together under his direction.

wise would have had no knowledge of Catholicism.

On October 15, 1948, Father Corcoran was succeeded as pastor of St. John's by the present incumbent, the Rt. Rev. Msgr. John T. Holland, who at that time was Rector of St. Peter's Cathedral, Marquette. Msgr. Holland is a member of the diocesan board of consultants and dean of the Menominee County clergy.

Father Corcoran's worthy program for the improvement of St. John's parish in temporal and spiritual matters was taken up and continued by the present pastor with the generous cooperation of the parishioners. During the past few years extensive repairs made to structures, floors, and interiors of church, school, convent, and rectory, and new furnishings have amounted to over \$20,000. This sum includes the cost of new marble altar rail and church floor covering, both donated by Mrs. Roger M. Andrews. Other donations were school desks by Mr. and Mrs. P. H. Bresnahan, sanctuary carpet and pew kneelers by the Altar Society, school floors by the Women's Auxiliary, and the new pulpit by the family of the late Emaline Caley.

## St. Ann, French Canadian Church

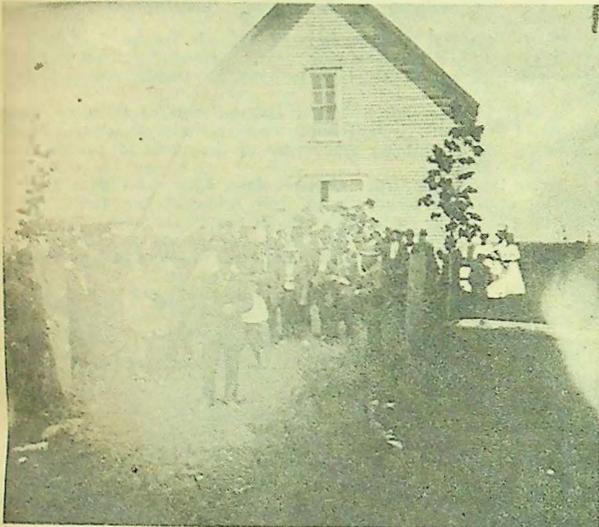
Continued from page 117A

Under Father Laforest the assistants were: Father Philip de Neri Jutras, 1919; and Father Albert Pelissier, 1920. Father Geynet had Father Wilfred Pelletier, 1939-1943; Father Wilbur Gibbs, 1943-1945; Father John Arneith, 1945-1947; Father John McLaughlin, 1947-1949; Father Aloysius Hasenberg, 1949-1952; Father Donald Hartman, 1952-1953; and the present assistant, Father Robert Haas, who came in February of 1953.

When the parish started in 1886, Father Letellier had the care of some four hundred families. Today Father Geynet is the pastor of approximately six hundred twenty families. In the beginning, the school was small and had but few pupils. Today's enrollment is two hundred thirty-eight, with twenty-two pupils graduating this year, and still provisions are being made for a larger enrollment in the coming years.

Geezer—Have you ever wondered what you would do if you had Rockefeller's income?

Wheezzer—No, but I've often wondered what he would do if he had mine.—Pathfinder.



St. Mary's Church in 1915



St. Mary's Church Today

# Franciscan Missionaries Now Labor In Mission Founded By Fr. Baraga

From the notes submitted by the Revs. Jordan Telles, O.F.M. and Clarence Tittel, O.F.M.

The Keeweenaw Peninsula, jutting forth in lonely majesty into the sparkling waters of Lake Superior, is at once one of Upper Michigan's most scenic and historic locales. Of all the areas of the Diocese of Marquette, this northerly point most clearly suggests the memory of Bishop Baraga.

At one time the Keeweenaw Point was one of the richest and most densely populated regions in the Upper Peninsula. Possessing some of the richest portions of the copper belt, it was here that the first mining ventures and early settlement of the Copper Country were made.

The historic locale was made into a county on March 11, 1861, with Eagle River as its seat. At the same time, Keeweenaw was divided into seven townships; Copper Harbor, Eagle Harbor, Grant, Sherman, Houghton, Clifton and Allouez.

The last named division indicates the fact that the Keeweenaw area was evangelized by the Society of Jesus already in the seventeenth century. Indeed, Father Rene Menard gave his life in this missionary endeavor. His successor, Father Claude Allouez found great success amongst the same Indians that had rejected and mistreated his saintly confrere. It would appear that the sacrifice of Pere Menard had been acceptable to the Lord.

With the cessation of Jesuit activity, Keeweenaw waited almost 200 years for its next priest.

Hearing that a goodly number of Catholics could be found in the mining locations of the Keeweenaw Point, Father Frederick Baraga proceeded north from his Indian Mission at L'Anse to see for himself.

The saintly missionary arrived in Eagle River on January 11, 1847. On the next morning in the home of John Kerry, Father Baraga said Mass—the first to be offered on the Point in over two centuries.

After this first trip, Baraga visited the mines that extended from Copper Harbor to the Cliff Location twice a year. But more frequently, Baraga was called from L'Anse for sick calls in the Point. The request was not granted and Baraga continued to care for the men of the Keeweenaw Mines until his own consecration to the episcopate in 1853. Indeed, it is said that it was one of these very trips when word reached him of his elevation.

The first priest that Bishop Baraga ordained, the Rev. H. L. Thiele, was sent to Eagle Harbor as resident pastor in September of 1854. That same year, the Eagle Harbor church was built. Quarters were added in the rear for the priest. The parish was placed under the protection of the Holy Redeemer. From this time on, Eagle Harbor was the center of Catholic activity in the area. From here the priest would visit Copper Harbor, Eagle River and the Cliff Location.

With the decline of the copper mines in northern Keeweenaw, Holy Redeemer came to be without parishioners. From 1905 onwards it came under the care of the Franciscan Fathers in Calumet, at present Mass is only offered during the tourist season.

When the old parish celebrated its centennial on August 2, 1947, a Solemn Mass was offered in the field next to the church. At that time, the late Monsignor Jeremiah B. Moriarty of Ironwood was celebrant. The Sermon of the occasion was preached by the late rector of Mt. St. Mary Seminary, Cincinnati, Monsignor William O'Brien. The Bishop Baraga Association sponsored the occasion as its first Annual Baraga Day.

In addition to the church, the old parish also retains a cemetery of five acres which was conveyed to Bishop Mrak by the township of Eagle Harbor. The present rectory is the work of Father Juniper Hukenbeck, O.F.M., who cared for the mission from 1934-1944. The original one had been built by the thirteenth pastor Father Edward Jacker in 1885.

A decade after the building of Holy Redeemer Church at Eagle Harbor, the pastor of that place, Father Patrick M. Flanagan, opened a mission parish in Delaware. In the summer of 1886, a

church was built there on ground donated by the mining company in the location called Hilltown. Because saloons and brawls abounded in the place, the local wags had punned its name into "Helltown." Even under these unfavorable circumstances the church functioned, though it was not dedicated until its sixth year when it was placed under the patronage of St. Joseph. With the closing of the mine location, the church was closed and no longer used. Unfortunately vandals have seriously wrecked it.

One of the other large mines of those days was the Central Location. The Catholics of the place were never able to build a church of their own, however. From 1873-1903, Mass was offered for them in one of the company buildings, modded into a temporary chapel. When this burned down in 1903, a private home across the road was equipped for the same purpose. But, on the ninth of October, 1904, a stiff gale blew the buildings off its open props and thus brought to a close the mission at Central Location.

Another mission of old Holy Redeemer Parish now cared for by the Franciscan Father is the Church of the Assumption at Phoenix. The church was originally built in at the Cliff Location in 1858 under Father H. L. Thiele. The land had been donated by the North American Mining Company. After its dedication, it became the principal mission of Eagle Harbor. In the early years of the present century, the Phoenix Consolidated Copper Company began to develop the area now called Phoenix. To service the needs of the incoming population, Assumption Church was moved from the Cliff Location to the newly developed site by Father A. Smeets in 1902. When the Phoenix Company suspended operations in about 1907, its location became almost a ghost town. Still in use, however, the church was renovated inside and out in 1946 under the direction of Father Clarence Tittel, O.F.M. The old parish cemetery is still in use at Cliff.

The most thriving of all the Keeweenaw Missions is the Immaculate Conception Church in Mohawk. St. Mary's, as it is called, was originally a Norwegian non-Catholic Church. Purchased in 1909 under the Rev. Alban Schneider, O.F.M., the edifice has passed through a series of constant improvements over the years. At present, Father Jordan Telles, O.F.M. conducts all the parish activities possible.

Before the church was obtained, Mass had been offered in the local school building. Although the parish was founded in 1905 local pastors had been active in the area for many years beforehand.

In 1914, Gay, Michigan was a thriving community. The Stamp Mill located there afforded work for the entire valley. The local parish of St. Joseph had been established in the late summer of 1905 by Father Alban Schneider. Services were held in the school house and then the town hall. By 1914, however, the congregation succeeded in building a church on land donated by the Mohawk Mining Company. On July 4, 1915, the present edifice was dedicated by the Most Rev. Joseph Pinten of Marquette.

When the national depression developed, the local industries closed down and the population of Gay disbanded. Because of the smaller attendance, the church was reduced in size in 1939. For many years Mass was celebrated for only once a month, at present, the Holy Sacrifice is offered on each Sunday.

The latest addition to the Keeweenaw Mission churches is the beautiful rustic chapel of Our Lady of the Pines dedicated this past summer by His Excellency, Bishop Noa. Although the activity of the Church extends back to Bishop Baraga's first visit, in 1847. From that time on the location was cared

for by the priests of Eagle Harbor. Because of the popularity of the area with tourists, the Franciscan Fathers have offered Sunday Mass during the summer months in Copper Harbor since 1941. The Swykert and Kirkish cottages as well as the school house were used for divine services but in May of 1952, under the impetus of Father Jordan Telles, O.F.M., the present chapel was begun.

Thus, after three centuries the Cross still stands on the Keeweenaw Point.

## Precious Blood, Stephenson

Continued from page 114A

temporal good of the parish, each bution to the greater honor and glory of God and the sanctification of souls.

### Serves Twelve Years

Father Albert J. Treilles was appointed in November 1940 to succeed Father Jutras and he continued as pastor until his resignation in September of 1952. He made notable contributions to the progress of the parish during his pastorate. The church property was improved in many ways. Additional property was purchased giving the parish grounds that are almost a block square.

The church building was redecorated interiorly, a Consonata Organ installed, and an adequate heating plant placed in the church. Many minor improvements were also made to the church building and rectory. A large grotto, a replica of the Shrine of Our Blessed Mother at Lourdes, France, was erected by Father Treilles on the spacious and beautiful church grounds. It is visited during the summer months by many people who pass through Stephenson. The Grotto was solemnly blessed August 15, 1943, by the Most Reverend Francis J. Magner, Bishop of the Diocese.

### Catechetical School Established

With true zeal for the spiritual advancement of the parish, Father Treilles arranged with the Sisters of St. Ursula, whose Motherhouse is at Chathan, Ontario, Canada, to send three Sisters to Stephenson to conduct a Catechetical School. A convent for their use was erected south of the rectory and in September 1951 the Sisters arrived in Stephenson to begin their work. They teach catechism every day in some part of the parish and also do social service work.

At the close of the school year 1953, they had 231 children under instruction. The result of the work of the Sisters is appreciated by the members of the parish who can see the benefits their children are being given.

Father Glen E. Sanford, who offered his First Solemn Mass in the Church of the Precious Blood in April of 1936, was appointed successor to Father Treilles in November of 1952 by Bishop Thomas L. Noa, present Ordinary of the Diocese. Of the other priests who have served the parish Father Beauchene and Father Treilles are the only ones still living.

The years have brought many changes to the parish. Originally it was made up, for the most part, of people of French and Belgian descent. For many years, even during part of the pastorate of Father Barth, the French language was used in making the Sunday announcements and, at least once a month the sermon was preached in French.

Today it is an English speaking parish, but has many people of Austrian, Hungarian, Polish, Slovenian and Lithuanian descent among its members. Made up of people of many different nationalities, it is a parish of true Americans and of strong Faith.

Jack's frequent efforts to help with the baby were often unsuccessful.

"Jack," came mother's voice from upstairs one day, "what on earth are you doing with the baby?"

"Oh," came the answer, resignedly, "he couldn't eat his bread and milk, so I put grandma's false teeth in his mouth. Still he's not satisfied!"



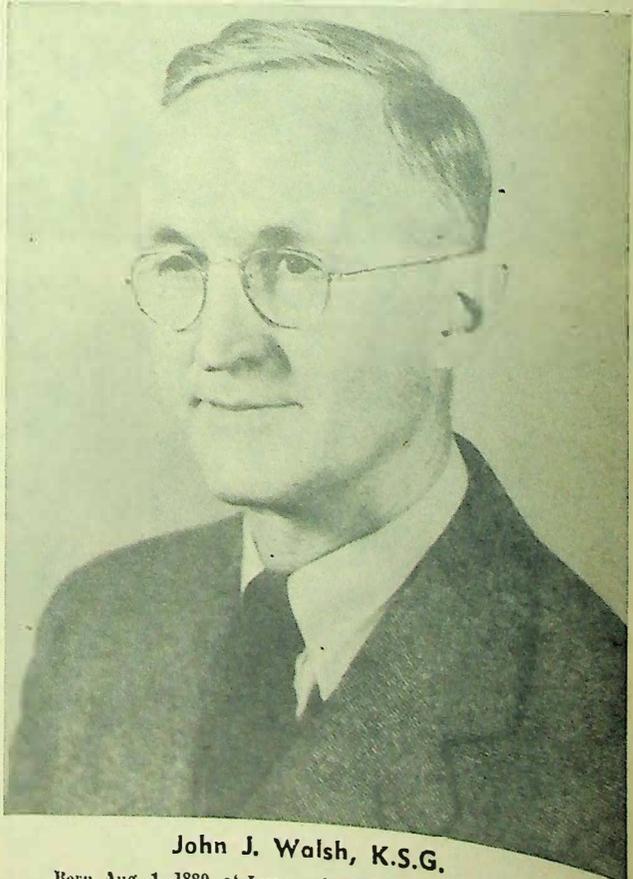
Gervase T. Murphy, K.S.G.

Mr. Murphy was born on June 17, 1898, in Ironwood. Family moved to Calumet the following year. Attended Sacred Heart grade and high school, Laurium. In 1926, he married the former Elsie Voelker.

In 1941 he was chosen deputy for the state of Michigan by Knights of Columbus. Named Supreme Director of Knights of Columbus in 1941, has been a member of the national governing board since that time.

Active in Ancient Order of Hibernians, Elks and Lions. Past president of Sacred Heart parish Holy Name society and is an active member of the parish Third Order chapter.

Conferred. (KSG) April 18, 1951  
Invested by Bishop Noa: Sacred Heart Church, Calumet: July 8, 1951.



John J. Walsh, K.S.G.

Born Aug. 1, 1889, at Ironwood, Michigan. Son of John J. and Mary (Shea) Walsh. Spent boyhood in Greenland, Michigan. After finishing school, taught in country schools for three years. Then entered law school of University of Michigan. Graduated in 1912. Practiced law in Ontonagon, Mich., for seven years. Then moved to Marquette, where he has since been engaged in general practice of law. Served ten years on board of trustees of Peter White Public Library. During World War II was a member of Marquette County Selective Service Board. For past twenty four years has filled office of Marquette City Attorney. The best is reserved for the last—is a member of St. Michael's Parish.

Invested: April 23, 1944, St. Peter's Cathedral, Marquette.

# History Of The Jesuit Missions

## Jesuit Fathers Labored Here Early In 1861

By FR. PAUL PRUD'HOMME, S.J.

In the beginning of the nineteenth century, before the return of the Jesuit Missionaries to Sault Ste. Marie, the Indians were cared for by missionaries who passed through the area. Father Dumoulin passed through in 1815. Father Francis Haetschers in 1821 and Father Francis V. Badin in December of 1823. On May 8, 1830, Bishop Knickerbocker, first bishop of Cincinnati, came to the Sault and baptized an Indian child. That same year, Fr. Samuel Mazzuchelli, O.P., was stationed at Mackinac Island.

On Dec. 31, 1830, Father Frederick Baraga arrived in New York to devote his life to the Indians. In May of 1832, he made his first trip to the Upper Peninsula, visiting an Indian village at Indian Lake, near Manistique.

Bishop Frederick Rese, first bishop of Detroit, visited the Sault on October 6, 1833. Fr. Francis Haetschers returned to the Sault and baptized an Indian, John Wabieuk on July 3, 1834, and others in 1835 and 1836. Father Baraga passed through the Sault on July 4, 1835, on his way to LaPointe du St. Esprit. This mission was established by Father Claude Allouez, S.J. in October of 1665. Father Haetschers left the Sault in the spring of 1836.

In July of 1836, Fr. J. B. Proulx, Indian missionary on the Canadian side, visited the Sault and baptized a few people. He visited again in 1844. During the fall of 1836, Fr. Francis Xavier Pierz, one of the greatest missionaries among the Ottawa and Chippewas, was assigned to the Sault. He remained there until July of 1838, when Father Baraga called him to LaPointe to take care of the mission of Grande Portage, located on the western shore of Lake Superior. Father Pierz returned to the Sault in 1839, and left shortly after for the mission of LaCroix in Lower Michigan. The Jesuits returned to the Sault in the early summer of 1846. Father Pierre Point, S.J., was the first Jesuit to visit the area in the 19th century. His first baptism is dated July 2, 1846.

### Jesuits Establish Lake Superior Region Base

Father J. B. Proulx asked Bishop Powers of Toronto, that the Jesuits take over his Indian Missions. They came to Manitoulin Island, Ontario, in 1844, and established the Holy Cross Mission. This mission became the headquarters of all the Jesuit Indian missions in the Lake Superior region.

The Jesuits formally accepted the mission of the Sault in 1847. Fr. J. B. Menet, S.J., was the first pastor and was assisted by Brother LaCosse. Brother LaCosse conducted a school for boys in the sacristy, and Mrs. Sarah Cadotte taught the girls in a house. Quite a few of the pupils were Indians.

In 1853, after trying without success to obtain Sisters from the

United States to come and teach in the Sault, Father Menet was able to get Mother Mary Xavier, an Ursuline nun, to come from LaFayette, Brittany, France. Mother Xavier began to teach school in the Fall of 1853. She is the founder of the Ursuline nuns working at present in the Diocese of Marquette.

Father Frederick Baraga, who had been working successfully with the Indians at LaPointe du St. Esprit, Madeline Island, Wis., for eight years, agreed to visit the people living on the eastern shore of L'Anse de Ste. Therese. The mission had been named by Fr. Rene Menard, S.J., when he arrived there on Oct. 15, 1860, the feast of St. Therese.

### Fr. Baraga Visits L'Anse In 1843

Mr. Pierre Crebassa, an employee of the American Fur company, had written Father Baraga every year since 1840, begging him to come and visit them. Father Baraga came in June of 1843 and remained for a short time, promising to return. He returned to L'Anse on Oct. 24, 1843, after a twenty day journey from LaPointe.

What Father Baraga called L'Anse is not the present village of that name. Because L'Anse means "The Bay," Father Baraga was speaking of the district or of the Bay in general. The American Fur Company had its trading-post on the east side of the bay, near the present village of Zeba. Bishop Baraga established a mission on the western side of the bay, at the present village of Assinins.

### Baraga In Watersmeet Area In 1846

From L'Anse, Father Baraga made some visits to his former Missions on the western end of Lake Superior. In the winter of 1845-46 he made a trip to a pagan stronghold at LacVieux Desert, south-east of the present village of Watersmeet. Father Baraga had made the five day snow-shoe journey at the request of the chief of that group. He was well received and encouraged those willing to follow the Catholic Religion to move to Assinins. A few did move. In the succeeding years a few more followed.

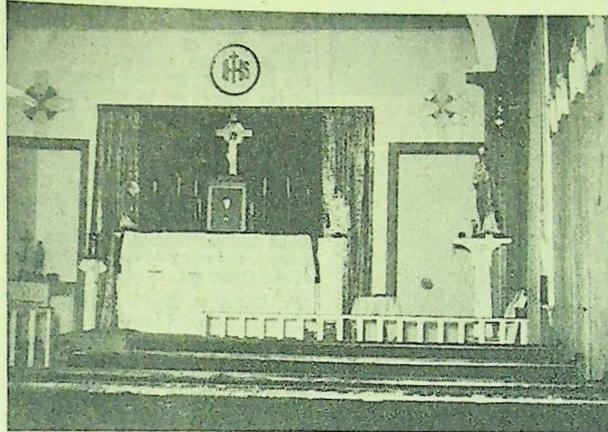
### Baraga Writes Indian Text Books

During his spare time, at LaPointe and L'Anse, Father Baraga was busy composing and working on his Indian books and made occasional trips to Cincinnati or Detroit to supervise their printing. He taught the Indians how to read their own language, they making great use of his books. They loved to read the sermons and thoughts and sing the hymns he edited. Some of the older Indians are still making use of these books.

While Father Baraga took care of the Indians in the L'Anse area,



Holy Angels, Payment, built in 1857



Interior, Holy Angels, Payment

the Jesuits took care of those located around Sault Ste. Marie, occasionally making trips towards St. Ignace. The priests located at St. Ignace also visited some of these settlements. In 1839 Father Santelli visited Indian Lake, near Manistique, and baptized there on Oct. 22, Ignatius Osawanimiki (Yellow Thunder). A descendant of this man's family is still alive, Mrs. David Hardwick, nee Helen Osawanimiki, of Indian Point mission. Later Fathers Lebouc, Jacker and Cebul made many trips to the mission.

Apart from the small church built by Father Baraga at Indian Lake, and the church of the Holy Name of Jesus at Assinins, there were, apparently, no other Indian churches in the U. P. However, a good portion of the congregation at Sault Ste. Marie was Indian and half-breed. The Jesuit missionaries visited the different Indian settlements, saying Mass in private homes or in public halls.

### Bishop Baraga Also A Carpenter

Bishop Baraga was elevated to the Episcopacy on Nov. 1, 1853. On his return from Europe he resided with the Jesuits at the Sault, visiting the Indian settlements in the vicinity. He built the church (still standing) of the Holy Angels at Payment, Sugar Island, in 1857, and a few miles down the river, across from Gem Island, at Ishkonigan, he built a church which he dedicated to St. Joseph on Oct. 27, 1861. The details in his diary regarding the building of St. Joseph church show that the Bishop was a good carpenter. He made the tabernacle and the frames he made for the Stations of the Cross are still existing. Part of the church stood until the 1930's. The Indians had gradually moved away from the settlements and located along the road built in the middle of the Island. What was left of the church was torn down to prevent further vandalism. It was rebuilt at Wilk.

### Baraga's Diocese More Than U. P.

Bishop Baraga, at the time of his elevation to the Episcopacy, received more territory than the Upper Peninsula. Bishop Lefevre

Father Lebouc in 1861, and Fr. Edward Jacker from 1873 to 1880, both residing at St. Ignace, traveled by canoe visiting the settlements of Indians at Les Cheneaux, DeTour, Durmond Island, Seul Choix, Manistique (Indian Lake), and Garden. Fr. Charles Langner, who was pastor of St. Joseph church, Escanaba, since 1861, visited the Indians living along the shores between Escanaba and Garden. The many baptisms recorded at St. Joseph church in Escanaba testify to his zeal for the Indians. Father Paganini, first resident priest at Garden, made quite a few trips to Indian Point, across the bay, between 1880 and 1882.

### Bishop Mrak Devoted To Indians

After his resignation, Bishop Mrak resumed his missionary life among the Indians and went to Indian Point. Traveling by canoe or walking in the summer or on snow shoes in the winter, he went from settlement to settlement. Those he baptized on his way from Escanaba to Garden he recorded at Garden, the baptisms he made on his way back to Escanaba were recorded at St. Joseph church.

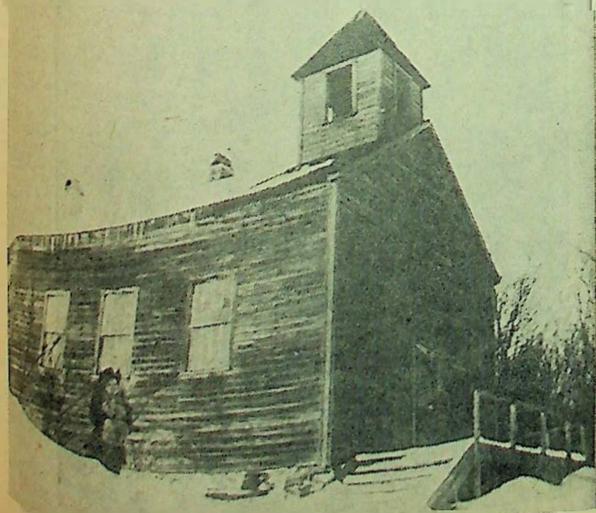
At the time Bishop Mrak was visiting Indian Point there was no church. The old Indians still remember that they used to make an open air church with poles and branches, covering these with brush and limbs. They also installed some kind of benches. The Bishop stayed for two weeks at a time instructing the Indians. He now spoke good Indian and they nicknamed him "Ignace." It was during the administration of Father Borden of LaFayette (now Fayette), that St. Lawrence church, Indian Lake, was built in 1883.

During those years the mission-

Continued on page 124A



Interior of St. Joseph Mission



St. Joseph Mission, Ishkonigan, built 1861

# In Upper Peninsula—100 Yrs.

Continued from page 123

aries did the best they could to record baptisms but sometimes had some misfortune. Father Jucker, paddling back to St. Ignace from Garden and Manistique, upset his canoe and lost everything including the notebook in which he had entered the baptisms of that trip. He entered a note to that effect in the book of baptisms in St. Ignace. As he never went back in that direction again he was not able to have those baptisms recorded. Today we find baptisms made by Bishop Mrak in DeTour, recorded at the Cathedral in Marquette, the

reason most likely being that the good missionary bishop boarded a boat in DeTour which took him directly to Marquette.

## 1881—Jesuits Name U. P. Missionary

In May of 1881, Fr. Jean Chambon, S.J., was assigned to the exclusive work of the missions among the Indians of the Upper Peninsula. From then until his superiors sent a successor in 1895, he travelled all through that territory. Old timers will tell how they saw him coming on snow-shoes in the winter, after traveling a long distance, with his pack and Mass kit. He

would be so exhausted that someone had to unlace his snow-shoes. He was rewarded by the warm welcome of the people and their faithfulness in coming to services and receiving the Sacraments.

It was not unusual for Father Chambon to walk from DeTour to Les Cheneaux (Hessel), to the different settlement on Sugar Island; from Sault Ste. Marie towards Whitefish, to Indian Point, to Indian Town or Pikatawangak on what is now called the Stonington Peninsula. He also travelled to White Rapids, 12 miles above Menominee on the Menominee River and towards the western part of the Peninsula and the Copper Country. Wherever Indians were located and in need of ministry, Father Chambon would be found.

At the time the Indian Point church was built, in 1883, a steeple was not erected. It was added later and according to the inscription, the bell was dedicated in 1887. The inscription reads: "This bell has been blessed in the month of October 1887 by the Most Reverend and Most Illustrious Bishop John Vertin in honor of St. Luke."

At that time there were a great number of families living near St. Lawrence church, Indian Point. When the missionary came to visit the mission, many of those living across Bay de Noquet and along its shores came to attend services. There was no church at the Indian town of Pikatawangak so whenever the missionary visited the settlement he said Mass in one of the homes or in the school, a log building which still stands.

The name of Bay de Noc, or "Baie de Noquet," is found in the Jesuit Relations of 1669. The Noquets or Noka, were an Ojibway tribe and it is mentioned that the Noquets, from "Noka," the Noka or Bear Family, are more numerous than any of the other clans of the Ojibways.

## Fr. Chambon Builds Drummond Isle Church

When Fr. Chambon first visited Drummond Island there was no church so he built a small one in the corner of the cemetery. The hostility of a group of non-Catholics who tried to destroy the inside of the church and harm the missionary obliged him to move the building to a small island, where he offered Mass for a short time. When the Indians moved to the main island he offered Mass at the Half-Way, where the Lapointe families lived. Later he and his successor said Mass at Johnwood, a prosperous mill-town for a time on the Island.

## Les Cheneaux (Hessel) Gets Church

At Les Cheneaux Father Chambon built St. Anacle's church in 1891. It was dedicated by Bishop Vertin on July 13, 1891. It stood near the present church of Our Lady of the Snows, Hessel. This church was built by Father William F. Gagnieur, S.J., and blessed by Bishop Eis on August 5, 1906, the Feast of Our Lady of the Snows. At that time many of the Indian families lived on Marquette Island, across from Hessel and Cedarville. At present the few Indian families still around there live on the mainland.

## Sugar Island Has 2 Churches

The two existing churches on Sugar Island were at Payment and the other near Gem Island. On the opposite shore, perhaps before the year 1894, the Laramee family built a chapel on their property which they dedicated to St. Theresa of Avila. It was used until February of 1943 when it was moved on the frozen river to Wilwalk and used there until 1950 when a new church was built.

Father Chambon worked in the Indian missions of the Diocese until 1895 when he was replaced by Father William F. Gagnieur, S.J. Father Chambon died in 1901.

For a few years Father Joseph R. Richard, S.J., an accomplished Indian linguist, also worked among the Indians and other people of Sugar Island and along the shores towards Whitefish Point. He is now in his 100th year, as he was born on Feb. 6, 1854.

## Fr. Gagnieur Succeeds Fr. Chambon

Father William Gagnieur continued the work begun by the other Jesuit and diocesan missionaries. Many are those speaking of his zeal and devotedness, the hardships

endured by the missionary to take care of the sick people. He visited the scattered settlements and camps often travelling on snow-shoes and carrying his bags. He kept travelling and visiting his missions until a few months before he died on Feb. 7, 1937, in his 80th year.

Buried at Sault Ste. Marie, Father Gagnieur is kept in veneration by all those who knew him. He must be credited also with the building of Sacred Heart Church, Baie de Wasai, Sugar Island, in 1911. Prior to that he said Mass either in some private home, the log school or at Thibert's store. Bishop Paul Nussbaum, C.P., delegated him to bless the church on Sept. 8, 1928.

After the mill-town of Bay Mills was deserted, Father Gagnieur obtained from there a building formerly housing a laundry. He moved it to Iroquois Mission, also called Bay Mills Mission, where most of the Indian families were living. It was used until 1939 when it was decided to replace it with a more appropriate church. During the building of the new St. Catherine church Mass was offered by Father Paul Prud'homme, S.J., in different homes.

After Father Gagnieur's death, Msgr. Raymond Jacques, pastor of St. Mary's church, Sault Ste. Marie, asked Father Paul Prud'homme, S.J., then taking care of the Indian Missions north and west of Sault Ste. Marie, in Canada, to take care of Sugar Island. Father Prud'homme went to Sugar Island, and in the spring of the following year was given the care of the Iroquois mission at Bay Mills.

Later Bishop Casimir Plagens obtained Fr. Prud'homme's services for all the Indian Missions in the Marquette Diocese from his regular Jesuit Superiors. While retaining the care of the Canadian missions, Father Prud'homme spent one month in Michigan and one month in Ontario.

He was relieved of his Canadian missions in August of 1939 and transferred exclusively to the mission field of the Diocese of Marquette.

Using the Ursuline convent in St. Ignace as his headquarters he visited the scattered missions of the diocese. While the travelling had become much easier, he was not exempted occasionally, from snowshoe-trips in stormy weather.

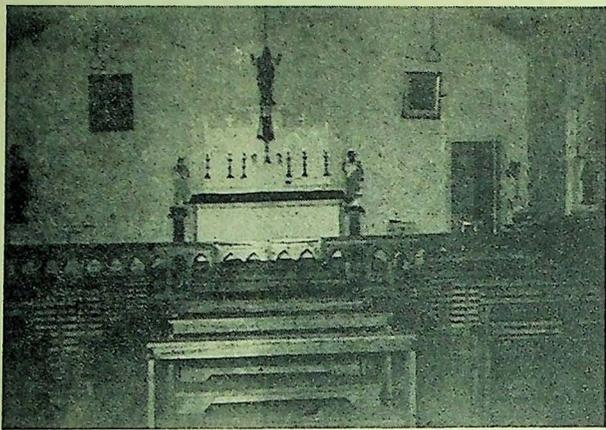
## Cleveland Family Help Build St. Florence Church

In 1940 the families on Drummond Island expressed the wish that they could have a church of their own, instead of having Mass offered in private homes. The Clinton Davis family of Cleveland, Ohio, who had their summer home on Mackinac Island, hearing of the project, offered help. They were anxious to do something in memory of their daughter Florence who died in March of 1932. Mr. Davis, a civil engineer, and his son-in-law, Carl Gunther, an architect, took

care of the drawing of the plans and all other preparatory work. In the spring of 1941 logs were cut on a "40" leased by the Conservation Department and sawed into lumber at a local saw-mill. The work was too much of a strain for Mr. Davis, who had been travelling back and forth to Cleveland, where he had his business to care for. He had a slight stroke in July of 1941, but was able to attend the laying of the corner-stone on Sunday, August 1941, performed by Father Prud'homme, Father Clifford LeMay, S. J., of John Carroll University, Cleveland, and a cousin of the Davis family, gave the sermon. Before the building was advanced fore the building was advanced enough to make plans for the first Mass, Mr. Davis had another stroke and passed away on Oct. 2, 1941. The First Mass was offered in St. Florence church on Sunday, Oct. 19, 1941.

Neesh Island is a small island located between Drummond and Sugar Islands in the St. Mary's

Continued on page 125



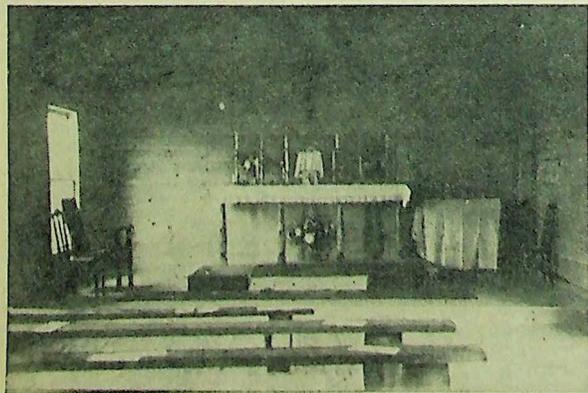
Baie de Wasai, Sugar Island, Sacred Heart



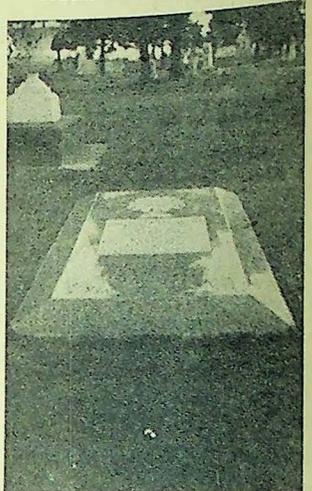
Confirmation at Sacred Heart; left to right, Msgr. Zryd, Msgr. Jacques, Bishop Plagens, Fr. Prud'homme, S.J., Fr. Przybylski, Fr. Neuhaus, and Fr. Ferraro in 1938.



St. Catherine Iroquois Mission, Bay Mills



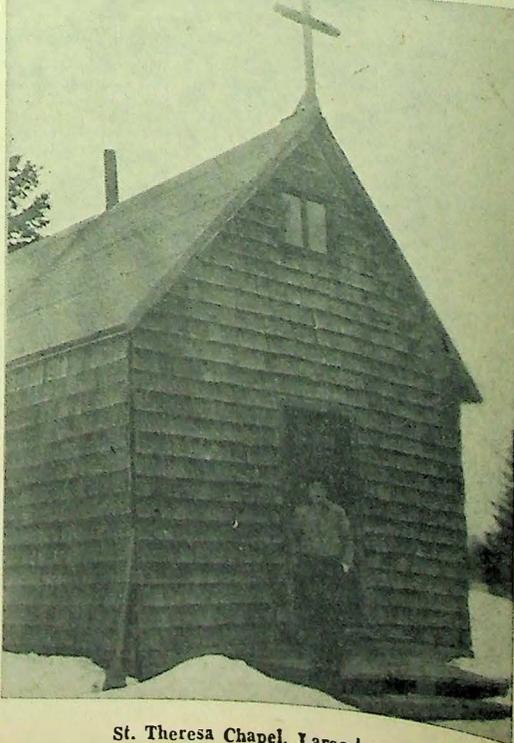
St. Florence Church, Drummond, 1941



Fr. Gagnieur's Grave



Rev. Wm. Gagnieur, S.J.



St. Theresa Chapel, Laramie's, 1893

# History Of The Jesuit Missions

Continued from page 124

River, and across from St. Joseph Island, Canada. Few families reside there. When Father Prud'homme began visiting Neebish Island in 1939, he said Mass on the veranda of John Captain's house. Not until 1942 was it possible to purchase a vacant house, overlooking the south-bound channel of the St. Mary's river, and convert it into a church. The first Mass was offered in the church, dedicated to St. Aloysius, on Oct. 7, 1942. Since then Father Lawless has greatly improved the building, adding to it a vestry. Mr. George Griffin donated the lots adjacent to the church for a cemetery.

## Fr. Lawless Arrives In 1946 —Work Divided

Father Joseph C. Lawless, S.J., came to assist Father Prud'homme in July of 1946. It became possible to divide the work and give better service to the different missions. Father Lawless took charge of the Eastern missions of the diocese and took up residence at the Ursuline Convent in St. Ignace. Father Prud'homme, keeping the central and western missions, went to reside at St. Anne church, Escanaba, at the invitation of the pastor, Father George Laforest. In 1947 Father Prud'homme moved his residence to the Holy Family Orphans Home, Marquette.

At Baie de Wasai, Sugar Island, the basement under Sacred Heart church was dug out and the foundations renewed and completed. Later Father Lawless raised the church high enough to give the necessary space to use the basement for social meetings. A concrete floor was also laid.

At Wilwalk, the Indians wanted a church larger than the small St. Theresa chapel which was inadequate, although it had been greatly improved by Fr. Lawless. He had the Indians cut logs and in 1949, the lumber was ready to build the St. John and Ann church. The Jesuit students who had come to build St. Jorges church, in the Sault, under the direction of Brother Auguste Scharf, S.J., gave him a hand and the work progressed rapidly.

## St. Isaac Jogues Parish Erected In 1949

It was decided to build a church and residence in the Sault to take care of the different Indian families including those who had moved in during the war years. This would at the same time become a home for the Jesuit missionaries working among the Indians of the Upper Peninsula. The project was encouraged by Bishop Noa. In November of 1948, Father Lawless completed the purchase of ten lots on the north side of 12th avenue, graciously renamed Marquette Avenue, by the City Council. The church was named in memory of St. Isaac Jogues who, in the company of Father Charles Raybault, S.J., had come in September of 1641 to visit the Indians living at the foot of the Rapids. To the place he had given the name Sault de Sainte Marie. The two missionaries had remained there about three weeks, promising to return later, but St. Isaac Jogues was captured by the Iroquois in 1642 and put to death on Oct. 18, 1646, near the present Auriesville, New York.



Father Prud'homme

The concrete work began on June 6, 1949 and when this was completed Brother Scharf, with his crew of ten Jesuit students in theology, put up the framework. Bishop Noa blessed the cornerstone on July 31, 1949, the feast of St. Ignatius Loyola. Work continued and in the late fall Bishop Noa blessed the church, Sunday, Nov. 27. Father Paul Prud'homme offered the first Mass in the new church.

The first pastor was Father Leo C. Cunningham, S.J., a veteran of the South Dakota Sioux Indian missions. Due to sickness, he had to leave in the early spring of 1950. He was replaced by Fr. Eugene A. Bork, S.J., who remained until the summer of 1950 when he was succeeded by Fr. John F. Byrne, S.J., a former military chaplain. During his stay he improved the building and the grounds and organized the parish. In the summer of 1950, Brother Scharf returned with his crew of Jesuit Students and built the rectory. Father Byrne left in October of 1952 to enter a hospital in Cleveland.

## Provide Stonington Church

In the Escanaba district besides the Indian families living at Indian Point, there were some families across Bay De Noquet, some on the Stonington Peninsula, some at Indian Town, Ogantz and Martin's Bay. Until 1945 when it was de-

ecided to try to build a little church, Mass was said in either one of the homes or the school building. Joseph Johnson donated a small piece of land on June 21, 1946 and it was planned at first to cut logs and make lumber out of it. This project was abandoned when it was found that there was a possibility of obtaining one of the vacant buildings at the Mormon Creek CCC Camp. The dispensary building was granted on Sept. 19, 1947 and it was moved to the new location on Oct. 17, 1947. The first Mass was offered in the new Sacred Heart church on November 1, the Feast of All Saints.

## 1946—Hannahville Gets Church

On the other side of Escanaba the Catholic Indians living on the Hannahville Indian Reserve, south of Harris and those on the Reserve north-east of Wilson, had no church of their own. On Oct. 15, 1946, Father Prud'homme purchased a vacant school, located in the middle of the reserve on a piece of private land. The first Mass in the new St. James church was said on the Feast of Christ the King, Sunday, Oct. 27, 1946.

Sixteen miles outside of Watersmeet on the shores of LacVieux Desert, which is half in Michigan and half in Wisconsin, a group of Indian families had been living for a long time. In 1661, Father Rene Menard, S.J., had passed through on his way from Pequaming, St. Therese Bay (L'Anse) on his way to visit a group of Catholic Hurons. Father Menard, who said Mass on the shores of that lake, was lost or killed shortly after leaving.

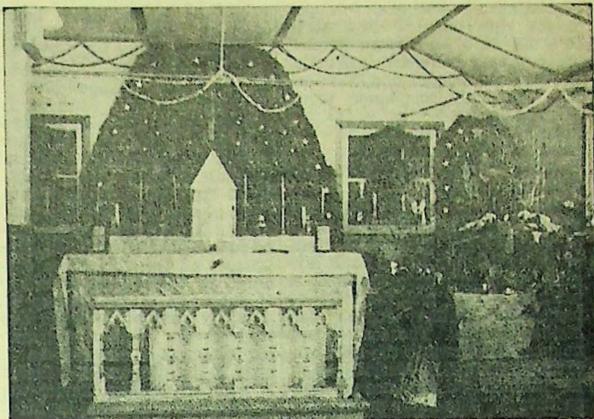
At the request of the Indians, Father Baraga also visited Lac Vieux Desert. He encouraged those wishing to become Catholics to move to Assinins. A few did move and in the following years a few more followed.

Father William Gagnier, S.J., also visited the village but was not encouraged. Father Prud'homme, Father Gagnier's successor, was also asked to visit them. He began to visit there in October of 1939. In the evening he would hold services in the school, using alternately the Indian and English language for prayers, hymns and sermon. The Indians attended fairly well, though irregularly. The following morning a few would come for Mass and the children would

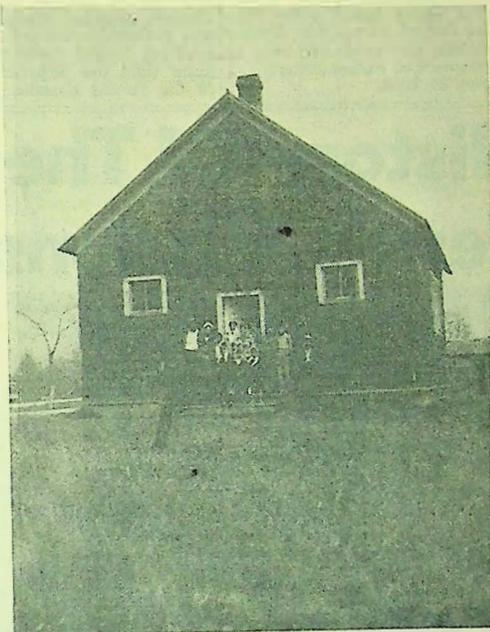
have their catechism class. This lasted until 1943, when most of the families moved in or near Watersmeet.

Very few became Catholics and even the children who were baptized and made their First Communion, did not keep up the practice of their religion faithfully. Father Baraga had started a settlement for Indian families at Assinins on the West shore of Keweenaw Bay. He started it to keep

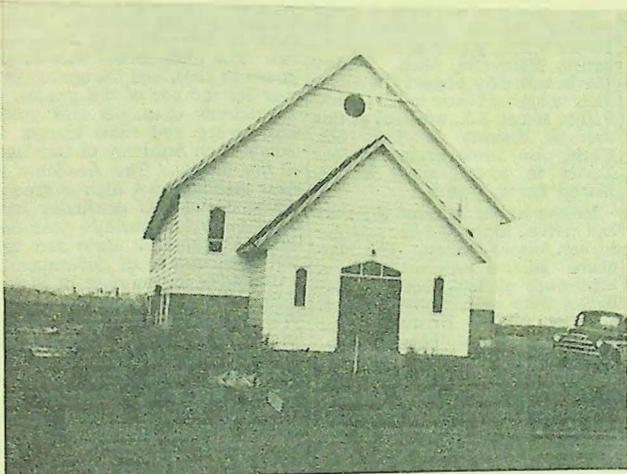
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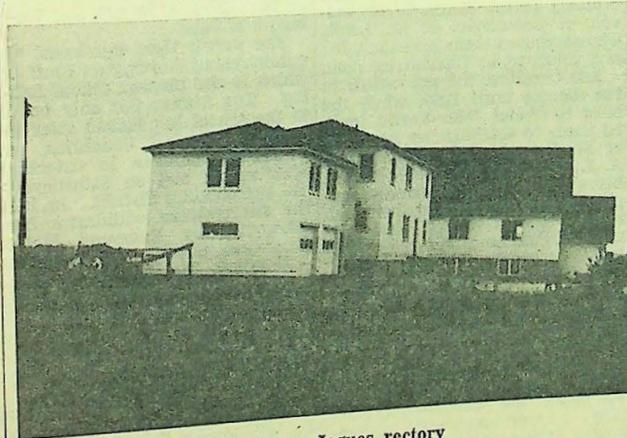
Church At Stonington



St. James, Hannahville, 1946



St. Isaac Jogues, Sault Ste. Marie



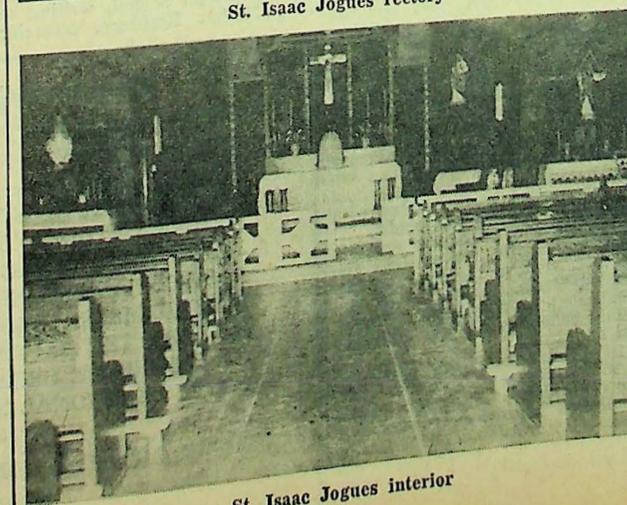
St. Isaac Jogues rectory



St. Aloysius Gonzaga, Neebish Island



St. Catherine Zeba, 1949



St. Isaac Jogues interior

# The Ursulines In The Diocese Of Marquette

By MOTHER SACRED HEART

When St. Angela organized her Company in the beginning of the sixteenth century she placed her new institute under the patronage of St. Ursula—whence comes the title Ursulines. Dedicated primarily to teaching, the Order spread rapidly throughout Europe.

It was from LeFaouet, France, that Mother Xavier (Yvonne le Bihan) filled with missionary zeal, on hearing of the work of the Jesuits in Sault Ste. Marie, left her native land at the invitation of Fr. Peter Menet, S.J., to become a co-worker in this apostolate. She landed in the Sault on May 23, 1853, and began immediately giving religious instruction to the townspeople and the Indians. Her only companion was a Miss Katherine Gordon, a cultured young lady—part Indian, whom she met after reaching the Sault and whose valuable assistance she gladly accepted.

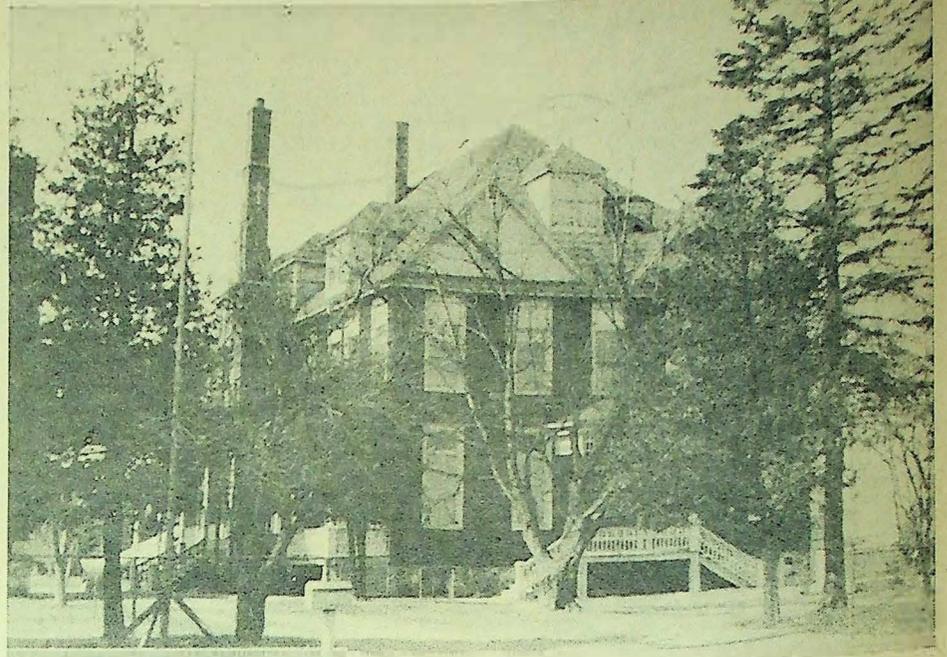
In September of 1855, Miss Mary Henry and Miss Catherine Doyle of Philadelphia, hearing of Mother Xavier's needs in the Sault Mission, came and were received as postulants. They took the religious names of Mother Joseph and Mother Angela. The former pronounced her vows in the old Cathedral of Sault Ste. Marie on Nov. 11, 1857, in the presence of Bishop Baraga. The latter pronounced her vows in the Convent Chapel on April 24, 1858, in the presence of Ft. August Kohler, S.J.

From Sugar Island came Miss Irmina Bedard, in religion, Mother Augustine, who made her vows in the presence of Father Menet, S.J., on June 24, 1858.

The initial Community was now officially organized with Mother Xavier as Superior.

When the canal construction was completed in the Sault, business declined as hundreds of workers and their families left. The Ursuline boarding school was reduced to one pupil. About this time an invitation was received from Father Jaffre, Superior of the Jesuits in Chatam, Ontario, Canada, asking the Ursulines to found a permanent house there. He assured them of ample provision for the sustenance of the Community. Mother Xavier was strongly impelled to accept this invitation, largely because of the difficulties experienced in keeping the order's rule at Sault Ste. Marie. Bishop Baraga sadly consented to the departure of the pioneer Community but only on the condition that once it had increased sufficiently in numbers, Mother Xavier would re-establish a Mission in his diocese.

On May 7, 1860, Mother Xavier and Mother Angela set out for Chatam, leaving Mother Joseph and Mother Augustine in the Sault awaiting further decisions. At this same time the Superior General of the Jesuits abandoned his So-



Ursuline Academy School Building, St. Ignace

ciety's mission at the Sault. The two remaining Ursulines also left to join Mother Xavier in Chatam. Before long postulants were admitted to the permanent foundation Mother Xavier had established in Chatam. This became the Motherhouse of the Order.

In September of 1864, a letter reached Chatam, Ontario, from Father Thiele, pastor of St. Peter's parish, Marquette, Mich. Father Thiele earnestly begged the Ursulines to open a House in his parish. Father Menet, S.J., who was at this time on business in Sault Ste. Marie, also wrote urging Mother Xavier to accept, since it was Bishop Baraga's wish.

Mother Xavier believed the time had arrived to redeem her promise to her former Bishop. The Marquette Mission was accepted in September of 1865, and four religious were sent, Mother Teresa, Superior, Mother Ursula, Mother Incarnation and Mother St. Ann.

The Sisters, however, experienced great difficulties in Marquette in observing the Rule of Cloister (which had not yet been removed) and the need of assistance in the Motherhouse became urgent. As a consequence the Superior recalled them in October of 1871. The Sisters closed the House and sold the property to the Sisters of St. Joseph of Carondelet of St. Louis, who succeeded them in the mission and returned to Chatam by boat.

The Ursulines did not return to the diocese until 1897, when the Most Reverend John Vertin invited them to establish an Academy at St. Ignace. The pastor, Rev. A. J. Kuel, and the people of this historic city were extremely hospitable and generous in their welcome. Bishop Vertin gave five acres of land on a picturesque elevation overlooking Lake Huron.

Mother Angela Doyle, who made her vows in the Sault, arrived in St. Ignace on April 24, 1897, with two companions, Mother Augustine McCabe, whose parents resided in Marquette, and Mother Monica. While their permanent Convent was being built, the religious occupied a well-furnished private home. Their first work was the preparation of a large class of boys and girls for first Holy Communion and the organization of a music class. Both Mother Angela and Mother Augustine were accomplished musicians. On July 1, 1897, two additional Sisters came from Chatam, Mother Joseph Henry and Mother M. Francis. The latter became Principal of the school which opened in September with an enrollment of sixty pupils.

During the Christmas vacation the Community moved into the new Convent, which was blessed by Bishop Vertin on Jan. 2, 1898, and dedicated to the Blessed Virgin Mary under the title of "Our Lady of the Straits."

The number of pupils increased and in 1905, an addition was made to the building. By 1914, a second building became necessary, towards the erection of which Bishop Frederick Ellis contributed one thousand dollars.

Until 1951, the Sisters who taught in the grade school received a salary from the state. When that help ceased the school became entirely parochial. Extra rooms are being used to accommodate children who are brought in on the St. Ignatius School Bus which the parish operates for those living beyond walking distance. Enrollment of the school at present is 245. The high school was discontinued in 1951, and the space given over for the use of the grades.

Hundreds of pupils and graduates revere and shall always remember the Academy of Our Lady of the Straits. The Academy always maintained a high degree of efficiency and its graduates have filled many responsible positions, including those in state and federal departments of government.

Gradually the number of Sisters grew. When in 1923, Monsignor Matthias Jodocy made an appeal for Sisters to staff St. John's school in Marquette, the Community supplied him with five teachers: Mother Gertrude, Superior and Principal, Mother Sacred Heart, Mother Xavier, Mother Catherine and Mother Margaret Mary. The first four years these sisters taught in the basement of St. John's church and in the parish building on the corner of Fourth and Washington streets.

The parish then purchased the public school building on Bluff St., which is the present school building. The Sisters not only taught in the school but looked after the altars, conducted Sodalties, and instructed children in catechism after school and on Saturdays in the surrounding district. In 1945, the sisters were withdrawn from Marquette by Reverend Mother Genevieve, Superior General.

Although the ties which bound the St. Ignace Community to Marquette were thus broken, nevertheless, the kindness and great generosity of the pastor and the people of St. John's parish will always remain a cherished memory.

Ursuline Sisters also teach at Epiphany school in Menominee. Father Joseph Schaul, writing to Rev. Mother Kathleen, Superior

General, said he had a good school in his parish but no teachers. Rev. Mother could not supply him immediately but in the fall of 1948, four sisters took charge of the Epiphany Parish school: Mother Rosary, Superior, Mother Anna Marie, Mother St. Maron and Mother Madeline Clare.

One other House is maintained in the diocese, at Stephenson, where a catechetical school is conducted. The St. Ignace Community had long been friends and helpers in parishes where Rev. A. Treilles was pastor. For many years they taught in Gastra, Caspian and Stephenson.

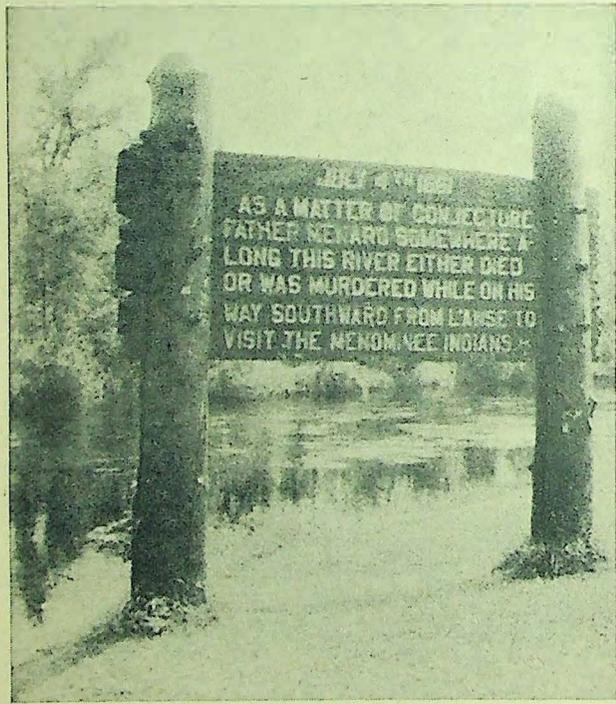
When in 1950, Father Treilles wrote describing the beautiful convent nearing completion in Stephenson and expressing his wish to have the Sisters, Rev. Mother promised to send three nuns. Mother St. Thomas, Superior, Mother Helen Rose and Mother Madeleine Clare arrived in August of 1951, and were present at the blessing of the convent by Bishop Noa.

The work of the Sisters and their influence is felt in the homes where they contact the people and meet a special need as it might happen. Every day they are taken by car to several small towns where they teach religion to groups of children assembled in private homes. In this way the knowledge of Christ is spread in outlying districts.

Since 1952, the Sisters from Stephenson, at the request of Fr. J. J. Leckman, have traveled to help in the work of salvation of souls.

But as we come to date we must not forget the lone soul, Mother Xavier, who by her sacrificial and penitential life paved the way in those pioneer days in the Sault, where now hundreds of her followers work to gain souls to God. The faith with which she sacrificed herself in the early days has been crowned with triumph and the deep charity of her zealous heart has produced its hundred fold.

## History Of The Jesuit Missions



Continued from page 125

those becoming Catholics in a Catholic atmosphere and away from the protestant group living across the bay, near the American Fur Company trading-post.

Due to inter-marriages some of the Catholics went back to live on the east side of the bay. Others went to work at the Pequaming Mill, where Father Rene Menard spent the winter of 1660-61. The Pequaming Mill was shut down in 1943.

Zeba Church Added In 1949

To give the former Catholics an opportunity to come back to the practice of their religion, the missionary thought it would be good to have services for them where they lived. In December of 1947, the Zeba Foote school, no longer in use, was leased and Mass was first said there on Sunday, Dec. 21, 1947.

In the meantime Father Prud'homme contacted the Ford Motor

Company about the possibility of purchasing the Catholic church at Pequaming. While the contents of the church belonged to the Diocese of Marquette, the building itself was the property of the Ford Company. Meanwhile a piece of land was obtained on Feb. 15, 1949, from the Conservation Department.

The Ford Motor Company authorized the sale of the Pequaming church on July 20, 1949. In October of that year the church was moved from Pequaming to its present location at Zeba. The First Mass was said in St. Catherine's church on Oct. 30, 1949, the feast of Christ the King.

Fr. Paul Prud'homme and Fr. Joseph Lawless continue in this Centennial year to carry on in the glorious tradition set by their Jesuit predecessors. Their untiring efforts on behalf of the Indians of Upper Michigan are in fulfillment of Christ's wish that "Other sheep there are—they also I must bring—so that there may be but one flock and one shepherd."

### Congratulations from the

- HOLY NAME SOCIETY
- ALTAR SOCIETY
- ROSARY SOCIETY
- THIRD ORDER OF ST. FRANCIS
- SLOVAK CATHOLIC SOKOL, ASSEMBLY 155
- JEDNOTA BRANCHES
- SLOVAK LADIES UNION, 17
- SLOVAK MEN'S UNION, 33
- ST JOHN THE BAPTIST SLOVENIAN LODGE
- ST. LAWRENCE CROATIAN LODGE
- SLOVAK NATIONAL SOCIETY

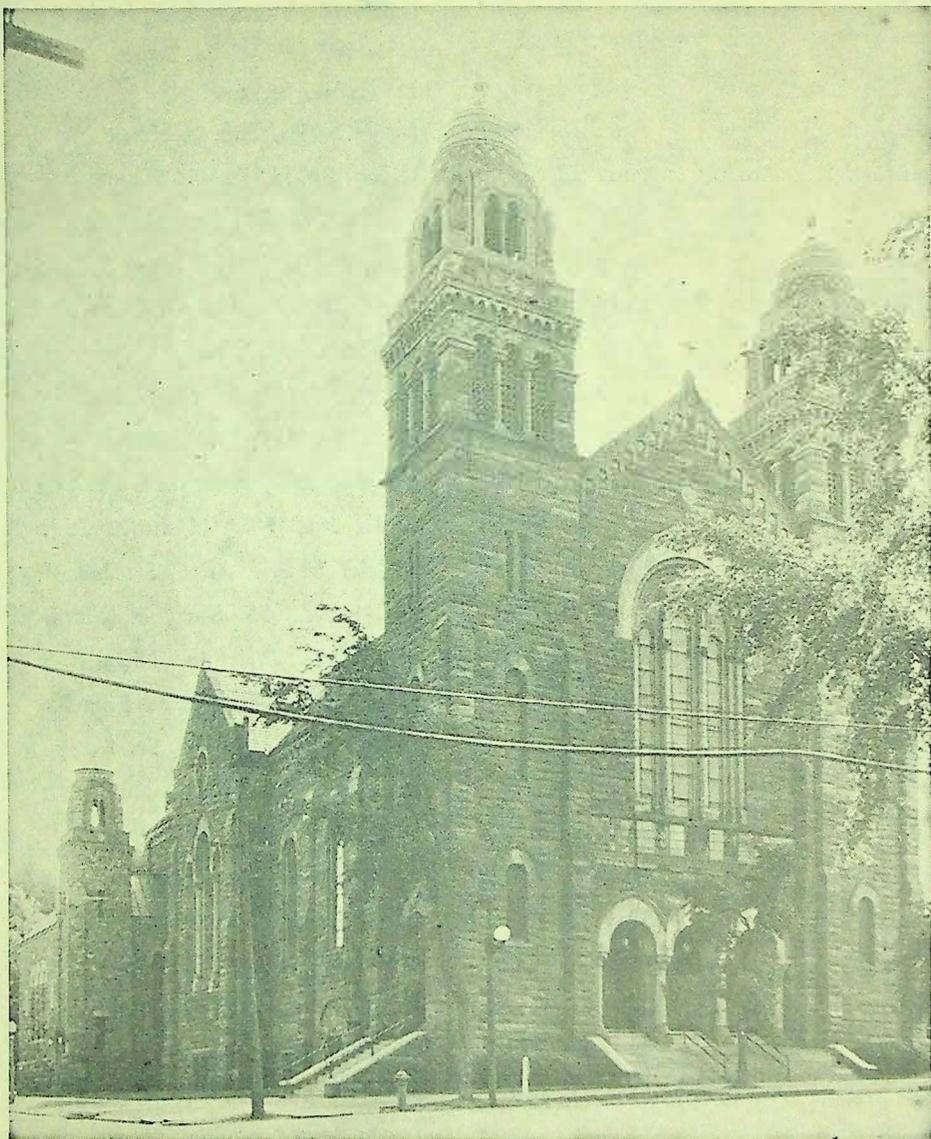
OF  
**Holy Trinity Parish**  
IRONWOOD

# The Holy Name Societies of the Marquette Diocese Join in the Centennial Observance and Offer Their Congratulations

DETOUR, Sacred Heart	Apr. 25, 1904	CALUMET, St. Mary	Jan. 31, 1924
PERKINS, St. Joseph	Mar. 24, 1911	ESCANABA, St. Joseph	Jan. 31, 1924
CALUMET, Sacred Heart	Jan. 3, 1912	ESCANABA, St. Patrick	Jan. 31, 1924
MARQUETTE, St. Peter's	Apr. 15, 1912	RUDYARD, St. Joseph	Jan. 31, 1924
IRONWOOD, St. Ambrose	June 18, 1912	REPUBLIC, St. Augustine	Mar. 12, 1924
EWEN, Sacred Heart	May 23, 1913	CRYSTAL FALLS, Guardian Angels	Mar. 31, 1924
NORWAY, St. Mary's	Apr. 25, 1916	ROCKLAND, St. Mary	Apr. 31, 1924
HUBBELL, St. Cecilia	Sept. 11, 1916	COOKS, St. Mary Magdalene	May 22, 1924
HANCOCK, St. Patrick	Apr. 23, 1917	MICHIGAMME, St. Agnes	July 26, 1924
MACKINAC ISLAND, St. Ann	Apr. 23, 1917	NAHMA, St. Andrew	July 26, 1924
STEPHENSON, Precious Blood	Apr. 23, 1918	MUNISING, Sacred Heart	Oct. 3, 1924
ST. IGNACE, St. Ignatius	May 11, 1918	CHAMPION, Sacred Heart	July 26, 1925
SPALDING, St. Francis Xavier	May 29, 1918	WATERSMEET, Immaculate Conception	May 27, 1925
GARDEN, St. John The Baptist	May 27, 1919	ATLANTIC MINE, Mary Star of the Sea	Sept. 9, 1930
ENGADINE, Our Lady of Lourdes	June 9, 1919	BEACON Hill, Holy Trinity	May 3, 1932
HOUGHTON, St. Joseph	Apr. 26, 1920	BIRCH CREEK, Holy Trinity	Feb. 21, 1940
WAKEFIELD, St. Mary's	Apr. 26, 1920	MARQUETTE, St. Michael's	Nov. 19, 1942
LAKE LINDEN, St. Joseph	Oct. 15, 1920	MENOMINEE, St. William	Nov. 19, 1942
HANCOCK, St. Joseph	Nov. 3, 1920	KINGSFORD, American Martyrs	Aug. 10, 1945
MENOMINEE, St. Ann	Nov. 22, 1920	IRON MOUNTAIN, Imm. Con.	Feb. 1, 1946
LAKE LINDEN, Holy Rosary	Nov. 22, 1920	SAULT STE. MARIE, St. Joseph	Feb. 13, 1946
MARQUETTE, St. John	Mar. 15, 1921	IRON MT., SS. Mary & Joseph	Apr. 25, 1946
CHASSELL, St. Ann	Mar. 30, 1921	RAMSAY, Christ the King	Apr. 27, 1948
ISHPEMING, St. Joseph	Apr. 13, 1921	NORTH LAKE, Blessed Pius X	Oct. 21, 1951
ONTONAGON, Holy Family	Apr. 29, 1921	SAULT STE. MARIE, St. Mary	Mar. 17, 1952
NEWBERRY, St. Gregory	Apr. 29, 1922	BRIMLEY, St. Francis Xavier	Apr. 9, 1952
FLAT ROCK, Holy Family	May 26, 1922	CASPIAN, St. Cecilia	Apr. 9, 1952
BIG BAY, St. Mary	July 14, 1922	CHANNING, St. Rose	Apr. 9, 1952
LORETTO, St. Stephen	Oct. 5, 1922	GOETZVILLE, St. Stanislaus	Apr. 9, 1952
ESCANABA, St. Ann	Oct. 19, 1922	MENOMINEE, St. Adalbert	Apr. 9, 1952
L'ANSE, Sacred Heart	Oct. 19, 1922	PERRONVILLE, St. Michael	May 14, 1952
MANISTIQUE, St. Francis	Nov. 3, 1922	GAASTRA, St. Mary	May 15, 1952
HERMANSVILLE, St. Mary	Nov. 17, 1922	GRAND MARIAS, Holy Rosary	May 15, 1952
DOLLAR BAY, St. Francis	Jan. 5, 1923	IRON RIVER, Assumption	May 15, 1952
PAINESDALE, Sacred Heart	Jan. 5, 1923	MORAN, Immaculate Conception	May 15, 1952
MENOMINEE, Epiphany	Jan. 16, 1923	SAULT STE. MARIE, St. Isaac Jogues	May 15, 1952
MENOMINEE, St. John	Jan. 16, 1923	WELLS, St. Anthony	May 15, 1952
VULCAN, St. Barbara	Jan. 16, 1923	ISHPEMING, St. John	May 20, 1952
BESSEMER, St. Sebastian	Mar. 17, 1923	IRON RIVER, St. Agnes	May 22, 1952
CALUMET, St. Joseph	Apr. 17, 1923	KINGSFORD, Queen of Peace	May 24, 1952
BARK RIVER, St. George	Apr. 19, 1923	NADEAU, St. Bruno	June 10, 1952
BARAGA, St. Ann	May 11, 1923	SAULT STE. MARIE, Nativity	June 14, 1952
NEGAUNEE, St. Paul	Oct. 4, 1923	ALPHA, St. Edward	June 14, 1952
BARBEAU, Holy Family	Oct. 19, 1923	CALUMET, St. Ann	Aug. 22, 1952
GLADSTONE, All Saints	Dec. 20, 1923	CALUMET, St. John	Aug. 22, 1952
GWINN, St. Anthony	Dec. 20, 1923	SCHAFFER, Sacred Heart	Aug. 22, 1952
FRANKLIN MINE, Our Lady of Mt. Carmel	Dec. 27, 1923	STAMBAUGH, Precious Blood	Sept. 14, 1952
		SOBIESKI, Nativity of Blessed Virgin	Apr. 9, 1953

# St. Peter's Cathedral

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